



Faculty of Language and Communication

**LANGUAGE CHOICE AND ATTITUDE OF HAKKA YOUTH
IN KLUANG, JOHOR**

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**LANGUAGE CHOICE AND ATTITUDES OF
HAKKA YOUTH IN KLUANG, JOHOR**

by

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This final year project is submitted in partial fulfilment of the requirements for
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ABSTRACT

This study examined the language choice of the Hakka youth in Kluang, Johor, and their attitude towards the Hakka dialect. The objectives of this study were: (1) to describe the language choice of the Hakka youth in different domains; (2) to identify the attitude of the Hakka youth towards the Hakka dialect; (3) to determine the relationship between the Hakka proficiency of the Hakka youth and the frequency of Hakka used as language choice; and (4) to determine the relationship between the Hakka youth's demographic characteristics and their attitude towards the Hakka dialect. A survey study was conducted on 153 Hakka youth aged between 15 and 30 with an online questionnaire. The results show that the language choice of the Hakka youth was mainly standard languages especially Mandarin in all domains. The data collected indicated the Hakka youth's positive attitude towards the Hakka dialect. The Pearson correlation test conducted showed that the proficiency of the Hakka youth in the Hakka dialect is significantly correlated to the frequency of Hakka used. The independent t-tests conducted indicated that age, religion, educational background, and socio-economic status significantly differentiated the Hakka youth's attitude towards the Hakka dialect. The study showed that the Hakka youth appreciate and uphold a positive attitude towards the Hakka dialect but do not apply Hakka as their language choices.

ABSTRAK

Kajian ini meneliti pilihan bahasa dalam golongan belia Hakka di Kluang, Johor, dan sikap mereka terhadap dialek Hakka. Objektif kajian ini adalah: (1) untuk menggambarkan pilihan bahasa pemuda Hakka dalam pelbagai domain; (2) untuk mengenal pasti sikap pemuda Hakka terhadap dialek Hakka; (3) untuk menentukan hubungan antara kecekapan Hakka pemuda Hakka dan kekerapan Hakka digunakan sebagai pilihan bahasa; dan (4) untuk menentukan hubungan antara ciri demografi pemuda Hakka dan sikap mereka terhadap dialek Hakka. Satu kajian tinjauan dilakukan ke atas 153 pemuda Hakka berusia antara 15 hingga 30 tahun dengan borang soal selidik dalam talian. Hasil kajian menunjukkan bahawa pilihan bahasa pemuda Hakka adalah bahasa standard terutama bahasa Mandarin di semua domain. Data yang dikumpulkan menunjukkan sikap positif pemuda Hakka terhadap dialek Hakka. Ujian korelasi Pearson yang dijalankan menunjukkan bahawa kecekapan pemuda Hakka dalam dialek Hakka secara ketara berkorelasi dengan kekerapan Hakka yang digunakan sebagai pilihan bahasa. Ujian-t bebas yang dijalankan menunjukkan bahawa usia, agama, latar belakang pendidikan, dan status sosio-ekonomi secara signifikan membezakan sikap pemuda Hakka terhadap dialek Hakka. Kajian menunjukkan bahawa pemuda Hakka menghargai dan menjunjung tinggi sikap positif terhadap dialek Hakka tetapi tidak menggunakan Hakka sebagai pilihan bahasa mereka.

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TABLE OF CONTENT

	Page
List of Tables	vi
Chapter	
1 Introduction	1
1.1 Research Problem	
1.2 Aim and Objectives of Study	
1.3 Operational Definition of Terms	
1.4 Significance of Study	
2 Literature Review	9
2.1 Language Choice in certain Domain	
2.2 Attitudes of Speakers towards Language	
2.3 Theoretical Framework of Study	
2.4 Summary	
3 Methodology	38
3.1 Research Design	
3.2 Participants	
3.3 Instruments	
3.4 Data Collection Procedures	
3.5 Data Analysis Procedures	
3.6 Limitations of Study	

4	Results and Discussions	50
	4.1. Language Choices of Hakka Youth according to Domain	
	4.2. Attitudes of Hakka Youth towards Hakka Dialect	
	4.3. Relationship between the Language Proficiency of Hakka youth in Hakka and Hakka as Their Language Choices	
	4.4. Relationship between the Demographic Characteristics and the Attitudes of Hakka Youth in Kluang, Johor	
	4.5. Discussions	
5	Conclusion	91
	5.1. Summary	
	5.2. Implications of Study	
	5.3. Recommendations	
	5.4. Conclusion	
6	Reference	99
7	Appendix	105

LIST OF TABLES

Table	Page
1 <i>Demographic details of respondents</i>	39
2 <i>Summary of questionnaire</i>	43
3 <i>Example of table to tabulate the frequency of language used by the respondents</i>	46
4 <i>Example of table to tabulate the mean and standard deviation of language attitudes of the respondents</i>	47
5 <i>Example of table to present the data collected on the socio-economic status of the respondents</i>	48
6 <i>Language choices of Hakka youth in the family domain</i>	51
7 <i>Language choices of Hakka youth in friends and strangers domain</i>	54
8 <i>Language choices of Hakka youth in religion domain</i>	57
9 <i>Language choices of Hakka youth in the education domain</i>	59
10 <i>Language choices of Hakka youth in the employment domain</i>	63
11 <i>Language choices of Hakka youth for news reading</i>	65
12 <i>Attitudes of Hakka youth towards Hakka dialect</i>	66
13 <i>Results of Pearson's correlation tests between the language proficiency in Hakka and Hakka as language choice of Hakka youth</i>	69
14 <i>T-test results for differences between female and male respondents and language attitude</i>	71
15 <i>T-test results for differences in language attitude between Hakka youth aged 15-25 and 26-30</i>	72

16	<i>T-test results for differences in language attitude of Hakka youth between Buddhas and Christians</i>	73
17	<i>T-test results for differences in language attitude between the Chinese- and Malay-educated Hakka youth</i>	75
18	<i>T-test results for differences in language attitude between the Hakka youth in low, as well as medium and high SES</i>	78
19	<i>Pearson's correlation results between the demographic characteristics of respondents and language attitude</i>	80
20	<i>Results of Pearson's correlation tests between the language proficiency in English and English as language choice of Hakka youths</i>	116
21	<i>Results of Pearson's correlation tests between the language proficiency in Mandarin and Mandarin as language choice of Hakka youths</i>	116
22	<i>Results of Pearson's correlation tests between the language proficiency in Standard Malay and Standard Malay as language choice of Hakka youths</i>	116

CHAPTER 1

INTRODUCTION

1.1 Research Problem

Language choice is necessary when two or more people from different language backgrounds meet and interact. The multicultural setting in Malaysia encourages Malaysians to use the national language, Malay or the international language, English to communicate with others from different ethnic groups (Md. Mostafizar Rahman, 2007). The Chinese community in Malaysia consists of different ethnic groups such as Hokkien, Hakka, Foochow and Cantonese who tend to communicate by using Mandarin to achieve effective communication. Wang (2017) stated that Mandarin is widely used in public settings in Johor.

Malaysians tend to use the standard languages more frequently than their mother tongue in order to reach a consensus through communication (Gupta & Siew, 1995). The same goes to the Chinese Malaysians. As mentioned by Wang (2017), Mandarin was used as the lingua franca among the Chinese community in Malaysia, which consisted of various ethnic groups. Hence, the Chinese community in Malaysia faced a shift of language towards Mandarin or English from their parental dialects over time such as Foochow (Ting & Sussex, 2002), Hokkien (Gupta & Siew, 1995), Teochew (Saravanan & Hoon, 1997) and Cantonese (Gupta & Siew, 1995).

The use of Mandarin and English in either formal and informal domains had caused the language shift in the Chinese community. The Star Online (2015) once stated that, “The declining use of dialects among the younger generation is inevitable as Mandarin becomes the common language of the Chinese community”. The number of Hakka speakers decreased even in Southern China, the origin of Chinese (VOA news, 2019).

The shift from Hakka to Mandarin or English in Hakka families is also caused by the intermarriage between two different ethnic groups (Ting, 2018; Ting & Chang, 2008). According to Fishman (1967, 2000), a diglossia situation happens in a multilingual society causing language shift. The parents from different language backgrounds chose to use the standard language over their parental dialects which were understood by both parties in order to convey their messages. Hence, the Hakka youth's lack of exposure to Hakka also leads to language shift in a Hakka family (Ting & Chang, 2008).

Carsten (2018) reported that 55% of the Chinese respondents in her study who spoke various Chinese dialects as their family languages, 39% used Mandarin with their families while the rest used English at home. According to Ting (2018), there was no family member from the 4th generation in the Chang family who spoke Hakka while there was only a family member from the 5th generation in the Liaw family still using Hakka as the dominant language in the family. Ting (2018) concluded that the intergenerational transmission of Hakka in Hakka families was decreasing. The 3rd and 4th generation of a Hakka family use Hakka with one another but only use Hakka with the boy in the 5th generation, but not with the girls (Vollmann & Soon, 2018). This statement was also supported by Ting and Chang (2008) who reported that the usage of Hakka in an extended family was decreasing.

According to Vollmann and Tek (2018), the respondents chose to speak English for inter-ethnic communication while using Malay in specific domains such as in education domains as well as government domains. The standard languages were usually chosen to initiate the communication with a stranger (Vollmann & Soon, 2018). Besides, according to Md. Mostafizar Rahman (2007), Malaysians chose to use standard languages such as Malay and English in formal domains such as in schools and offices while the ethnic languages were only used in informal domains such as family, religion and media. As reported by Ting and

Sussex (2002), the Foochow speakers only spoke Foochow with their family members, Foochow friends and neighbours. Ting and Puah (2010) also reported that the Hokkien speakers tended to speak Mandarin instead of Hokkien in public settings.

The language choice led to different language attitudes of the speakers. At the same time, it can be argued that the language choices happen due to the attitude of a speaker towards the languages. Language attitudes are inevitable when a speaker is exposed to more than one language and develops different feelings towards the languages. Hence, the Chinese Malaysians have different language attitudes towards different languages including their parental dialects. Gupta and Siew (1995) stated that the use of Mandarin and English in the education domain had led the Chinese dialects to become pragmatically useless and are perceived as having low prestige.

Many studies reported positive attitudes of female speakers towards standard languages but there are studies which reported the opposite (Puah & Ting, 2015; Ting, 2018). Puah and Ting (2015) reported that all the 25 female Hokkien speakers in the study showed positive attitudes towards both Hokkien and Mandarin. However, the results showed that they have more favourable attitudes towards Mandarin than Hokkien. Ting (2018) reported that the mothers showed positive attitudes towards their Chinese dialect as they were willing to learn their husbands' Chinese dialects to communicate in the family. The inconsistent results happened led to the need of further studies to give more accurate results.

Based on her study, Ting (2018) reported that the respondents have significantly different attitudes towards Hakka male and female speakers. They rated a Hakka female speaker to be more likeable, richer but not wasteful, and have a better impression and appearance while a male Hakka was perceived as hardworking and having high self-reliance.

Ting and Puah's (2017) results concur with the results of Ting (2018). They reported that the male and female Hokkien participants' attitudes towards Hokkien differed significantly in three out of 30 dimensions investigated, including the social status of Hokkien and Mandarin, the formality of Mandarin, as well as for Hokkien songs and movies.

Ting and Puah (2010) mentioned that:

Gilliland (2006) has shown that male participants ranked the standard language as having a higher status than the dialect but Karahan (2007) has found that female participants were more inclined than male participants to rate English as having a higher status. Furthermore, other studies on language studies such as Brubaker (2003) and Dalal (2007) also selected equal numbers of female and male participants in their studies on Mandarin and Southern Min in Taiwan, and Arab-American identity respectively. (p. 3)

Ting and Puah (2017) declared that a balanced number of female and male respondents were very crucial to investigate the attitude differences. However, according to Ting and Puah (2017), there were some studies that did not have a balanced amount of female and male respondents (Dede, 2004; Gilliland, 2006; Guerini, 1997; Smith, 1999; Soukup, 2001). The imbalance number of the male and female respondents might lead to the occurrence of bias or error. This study selected the final sample manually from the cluster of respondents to provide an equal amount of respondents for each gender. According to Layaq and Manjula (2020), one of the reasons that led to the imbalanced data was because the sample was only a minimal number from the population. When the classification was done with those data, the imbalance issue will lead to an inaccurate result.

Ting (2018) reported that the respondents have positive attitudes towards Mandarin as they thought that the Mandarin speakers had higher social status than Hakka speakers. On the

other hand, they assumed Hakka speakers were more friendly and likeable than Mandarin speakers. However, the 2-tailed t-tests showed no significant differences from the ratings for Mandarin speakers and Hakka speakers, showing that the differences were not that great.

The common use of Mandarin and English in the home domain had led to language shift away from the Chinese dialects. Vollmann and Soon (2018) reported that the 3rd and 4th generation of the Hakka family members have positive attitudes towards Hakka as their identity marker. Despite their preference for standard languages such as Mandarin and English, the respondents stated that they only spoke Teochew when they needed to communicate with the elders in the family (Saravanan & Hoon, 1997). Moreover, Ting and Chang (2008) reported that the young Hokkien speakers upheld more positive attitudes towards Mandarin instead of Hokkien. Puah and Ting (2015) mentioned that the Foochow speakers showed positive attitudes towards Mandarin instead of Foochow while the Hokkien speakers showed positive attitudes towards both Mandarin and Hokkien. Besides, Hakka speaking mothers have positive views towards Hakka while the non-Hakka speakers in the families showed ambivalent to negative views towards Hakka (Ting & Chang, 2015).

However, most of the studies on Hakka studied the language choices in the home domain only (Ting, 2019; Ting & Chang, 2008; Vollmann & Soon, 2018). There is a need to investigate the language choice of the Hakka in more domains to have a complete understanding of the language choice patterns of the Hakka. It is important to study Hakka youth because previous studies (Ting, 2018; Ting & Chang, 2008; Vollmann & Soon, 2018) have shown that Hakka usage is decreasing among the younger generation.

1.2 Aim and Objectives of the Study

The aim of this study was to determine the language choices of Hakka youth in Kluang, Johor as well as their attitudes towards the Hakka dialect.

To achieve the aim of the study, the objectives were:

1. To investigate the language choices of Hakka youth according to different domains;
2. To identify the language attitudes of Hakka youth towards Hakka dialect;
3. To determine the relationship between the language proficiency of Hakka youth in Hakka and use of Hakka; and
4. To determine the relationship between the demographic characteristics and the attitudes of the Hakka youth in Kluang, Johor.

1.3 Operational Definition of terms

1.3.1 Language Choice

According to Md. Mostafizar Rahman, Chan and Abdullah (2007), language choice is defined as “a sociolinguistic phenomenon which refers to selecting languages for different purposes in different contexts” (p. 2). Basically, language choices are the languages selected to be used based on certain domains.

1.3.2 Domain

“Domains are defined in terms of institutional contexts or socio-ecological co-occurrences”. (Fishman as cited in Md. Mostafizar Rahman, 2007). A domain is a specific domain of thought, activity, or interest, that can be controlled, influenced, or righted over it. It has the same meaning and function with the words area and field. In this study, a domain is

the social settings that happened around a human-being. The domains focused in this study included family, religion, education, employment and friendship.

1.3.3 Language Attitude

Language attitudes are defined as the feelings of a human towards languages (Crystal, as cited in Ting & Puah, 2017). Juvrianto (2016) defined language attitude as the feeling of the speakers towards the languages and how they act when the language is spoken. In this study, language attitudes are the perspectives of the respondents on the instrumental value, social status, language preference, pride in Hakka, Hakka identity and the maintenance of Hakka.

1.3.4 Hakka

Hakka is one of the major Mandarin dialects widely used by the Hakka in Malaysia, China, Hong Kong, Macau and Taiwan. Hakka has many regional dialects depending on the number of areas that lived by Hakka. Some of these Hakka dialects are not mutually intelligible with each other.

1.3.5 Demographic Characteristics

Demographic characteristics are the personal information or characteristics of a sample. In this study, the demographic characteristics refer to age group, gender, education, job, monthly income and their language background.

1.4 Significance of Study

The theoretical significance of this study is to draw the interest of the scholars as there is a lack of study on attitudes of Chinese speakers in Malaysia towards their dialects (Ting & Puah, 2010), especially the Hakka youth in Malaysia. Most studies conducted on Hakka communities focused on language choice in the home domain only (Ting, 2018; Vollmann & Soon, 2018). Besides, this study also sought to highlight the socio-cultural traits that led to the differences in language attitudes (Ting & Puah, 2014).

According to Ting and Puah (2010), there was a lack of research on the Chinese communities' attitudes towards their Chinese dialects in the non-Chinese-dominated countries, such as Malaysia, Singapore and Indonesia. According to Ting (2018), Ting and Chang (2008) as well as Vollmann and Soon (2018), the exposure of the Chinese Malaysians to various languages had resulted in language shift of the Chinese Malaysians towards the standard languages as the intergenerational transmission of Hakka had stopped in the Hakka families.

The practical significance of this study is to raise the awareness of the Hakka community to cherish and pass on their parental Chinese dialect, Hakka and to prevent Hakka from experiencing language loss. For instance, the future parents can learn Hakka from now and teach their future children while the Hakka Community Association can promote the importance and advantages of being able to speak Hakka. This is because the study of Ting (2018), Ting and Chang (2008), as well as Vollmann and Soon (2018) had shown that the non-intergenerational transmission of Hakka in the families had started. The Hakka dialect might face language loss and language death if actions are not taken right now.

CHAPTER 2

LITERATURE REVIEW

2.1 Language Choice in certain Domain

There were many studies conducted that reported that humans chose to use different languages in different domains (Dweik & Qawar, 2015; Ting & Sussex, 2002; Vollmann & Soon, 2018). The most common phenomenon found by the researchers showed that the speakers tended to use standard languages rather than dialects or vernacular languages in the high domains such as employment, education and transaction (Abu Bakar, 2015; Dweik & Qawar, 2015; Ting, 2018; Ting & Chang, 2008). According to Greenfield (1972), the family domain and friendship domain are perceived as the low domain while the high domain included the employment domain as well as the education domain. Moreover, there were many cases that indicated that the standard languages such as Mandarin and English were also chosen to be used in the home domain (Ting, 2018; Ting & Chang, 2008; Vollmann & Tek, 2018). However, there were also some cases that the Mandarin dialects were chosen to be used in the high domains (Puah & Ting, 2013; Ting and Sussex, 2002). Besides, some minority groups tended to use the national language more frequently than their own mother tongue (Abu Bakar, 2015; Dweik & Qawar, 2015). This section describes the language choices of different communities in different areas based on different domains and the factors that led to their language choices.

Dweik and Qawar (2015) investigated the language choice among Arabs of Quebec-Canada while exploring the Arabs' attitudes towards Arabic, French and English in particular. The participants consisted of 100 Arab Canadians from different geographical backgrounds who settled down in Quebec-Canada as residents. The instrument used was a questionnaire in English and Arab, which was adopted from Dweik (2000), Al-Rifa'i (2013), Nofal (2011) and

Al-Nahar (2009) where some items were added and modified to fulfill the needs of the study. One of the sections in the questionnaire dealt with the participants' language choice while the final part focused on the factors that led to the choice of languages. The results showed that most of the respondents tended to choose more than one language for certain domains. All respondents reported that family played an important role in the use of Arabic while religion strengthened their ethnic identities as Arabs. A total of 95 respondents reported that they listened to Arabic radio stations, which seem to be another supporting factor in choosing Arabic. As for English and French, these languages were mostly used in the domain of work, Canadian nationality, and educational institutions. However, French was chosen to be used more frequently than Arabic and English in watching TV stations and communicated at social networking sites. In short, the Arab-Canadians chose different languages for use in different domains with different people. They used Arab in their private domain, such as listening to Arab radio stations, chatting with family members as well as other Arabs. They chose to use the official languages such as English as well as French in the domains of education, employment and other formal interactions due to the nationality and communication problem. To conclude, they chose to use different languages based on different domains based on appropriateness.

The study carried out by Abu Bakar (2015) aimed to obtain a sense of parents when enrolling their children in one of two Islamic religious education programmes: English-medium Kids aL.I.V.E. (KA) and Malay-medium mosque madrasah (MM). Under the assistance from the supervisors of KA and MM, the participants were randomly selected from children in Year 4 of KA and Year 2 of MM by calling their parents according to the alphabetical order in the class lists (Compton-Lilly, 2003). The first 10 girls and 10 boys from both programmes whose parents agreed to participate were chosen as the respondents. The

five non-Malay participants from KA were excluded from the analysis. The data were collected over a period of four months. One visit was made to every participant's home to carry out face-to-face interviews with the parent(s). The interview was conducted while the parent was responding to the questionnaire. The questionnaire consisted of 41 questions, most of the questions were multiple choice questions, and some questions required additional comments. The researcher would then ask them the reasons for their choices either in English or Malay because the oral explanations allowed for a freer flow of information and further probing than written (Fink, 2012). All interviews were audio recorded and transcribed by Malay-English bilingual transcribers. The results showed that only one KA family spoke Malay at home; the others spoke both English and Malay. For the MM families, all spoke English and Malay at home. For 60% of KA and MM families, English was reported to be the most common language at home. The majority of the parents of KA and MM preferred to use Malay when they spoke to their spouses but tended to use more English than Malay when communicating with their children, especially the MM parents. The fact that the children initiated talk with their parents had led to the extended use of English in the family. The results showed that 80% of the MM parents chose English to communicate with their children while 70% of the children used English to communicate with their parents. For KA, 60% of the parents chose English to initiate their communication with their children while 50% of the children used English to start the communication with their parents. The results also indicated that English was the common language of communication between the siblings. Overall, the results showed that English was used more often by MM children than by KA children. In short, the Malays in Singapore tended to speak English more than Malay in the home domain regardless of the languages used as the medium in religious education. Although Malay was

their mother tongue, and it was one of the official languages in Singapore, the wide use of English in Singapore seemed to be the main factor that led to the shifting towards English.

Ting (2018) investigated the intergenerational transmission of Hakka language in Sarawak. One of the objectives of this study was to identify the language used in family communication. The participants involved were the Chang family and Liaw family. The Chang family consisted of 94 members in Sarawak comprising five generations since their ancestors settled down in Sarawak while the Liaw family comprised 54 members which had reached the sixth generation. A structured interview was the instrument in this study. The results showed that the first and second generations in the Chang family spoke Hakka as a medium of communication in the family. Other languages started to emerge in the Chang family in the third generation. There were only two of them who used Hakka as the language of communication between family members due to their Hakka-Hakka marriage, primary school education, rural locality as well as their work places. The intergenerational transmission of Hakka in the Chang family stopped at the fourth generation as all the members used Mandarin, English or Hokkien as their language of communication in the family. This was due to the mixed marriages of the descendants with the other Chinese sub-groups or higher education coupled with residence in non-Hakka dominant areas in urban areas that happened in the Chang family. A similar situation applied to the Liaw family. The first, second and third generation used Hakka as their medium of communication with their family members but other languages such as Hokkien, Bidayuh and Malay started to emerge in the fourth generation due to intermarriages. However, Hakka was still used in the Liaw family as one of the member's wife who was a Hokkien learned and used Hakka for family communication with her children. In the fifth generation, Mandarin started to emerge in the Liaw family as only one member maintained the usage of Hakka in the family as her spouse

was Hakka too. To conclude, the intergenerational transmission of Hakka in both Chang family and Liaw family started to be interrupted at the third and fourth generation respectively by shifting towards Mandarin. This was due to the occurrence of mixed marriages as well as the higher education background. According to Alemu (2018), “modern higher education is defined as an organized tertiary learning and training activities and institutions that include conventional universities” (p. 211). Mandarin and English were used in communication within the couple from different language backgrounds as they learned it since primary education and understood those standard languages.

Ting and Chang (2008) conducted a case study to investigate the language used of an extended Hakka family to discover whether the close-knit relationship between family members provided a strong enough Hakka-speaking environment for them to resist choosing a more widely spoken language over Hakka in their communication within the family. The specific aspects examined in this study were: the linguistic repertoire of the younger generation and languages used by the younger generation for communication in the family. The extended family selected for the study is a Hakka family of the second co-author. One of the participants who was addressed as the patriarch of the family was one member of the second generation in the extended family. The study involved 12 out of 16 members in Generation 3 and 14 out of 38 members in Generation 4. The instruments used were two sets of semi-structured interviews to elicit the participants to self-report on their linguistic repertoire and most commonly used languages. One of the interviews asked how participants learned various languages in their repertoire, while the other was prepared to interview the in-laws. The interviews were conducted face-to-face or through online chatting. For the latter, the content of the interviews was saved in a text file format. The face-to-face interviews were carried out at the participants' houses. The language of the interviews depended on the

participants' preferences. The interview data were translated into English during the transcription for ease of analysis. The results showed that some participants were able to speak other Chinese dialects such as Hokkien, Cantonese, Heng Hua and Chao An which were learnt from their friends, colleagues and relatives while the standardised languages were learnt through formal education. The results indicated that Mandarin was the most frequently used language, followed by Hakka and English. Besides, the results represented a decrease in the usage of Hakka in the extended family, where 10 participants from the fourth generation only used Hakka with their grandfather who could not understand Mandarin while only one participant from the fourth generation used Hakka with the next generation. Meanwhile, a few participants from the fourth generation reported that Hakka was used to communicating with their parents and their siblings. As for the third generation, the first daughter was the only one with a Hakka-speaking home setting due to her Hakka-Hakka marriage, primary school education and rural locality. She spoke to her children in Hakka since they were young because she felt that Hakka was their language and she could express herself better in Hakka. In other families from the third generation, the use of Hakka was with the older relatives and Mandarin with younger relatives. According to Ting and Chang (2008), the factors that led to the use of Mandarin as a home language among fourth generation members were intermarriages with other Chinese sub-groups or higher education, coupled with residence in non-Hakka dominant areas in urbans. These factors, aided by their Chinese educational background, made Mandarin a convenient choice. The use of Mandarin for communicative efficiency in the family is a potent factor pushing out the use of their respective Chinese languages, thereby changing the linguistic landscape of the family.

The study conducted by Vollmann and Soon (2018) investigated the language use in the Hakka families living in Peninsular Malaysia and mainland China. This study illustrated

the multilingual linguistic competence in relation to the Hakka identity. There were 38 participants from one extended family that consisted of five generations which mainly lived in Kuala Lumpur. The family members were observed and asked about their language use on various occasions in their living environment. Information about deceased family members also included. The G1 man spoke Hakka and Bahasa Pasar in order to deal with the local people while the G1 woman spoke only Hakka. For business purposes, the G2 man also spoke Cantonese and Hokkien while the G2 woman could speak Hakka, Cantonese, and Bahasa Pasar. The G3 man learned Chinese and English in school while also able to speak Teochew, Cantonese, Hokkien and Bahasa Pasar. The G3 women spoke Hakka, Cantonese and Mandarin while one of them learned English at school. All G4 people of G4 had learned Mandarin, English and Malay at school, were proficient Hakka speakers, and all communicated in Cantonese, Bahasa Pasar and Manglish. All men picked up Hokkien for business in Singapore while two of them learned some Thai while doing business in the north. One G4 woman who studied in Taiwan spoke Hokkien and learnt Shanghainese while living in Shanghai for five years. The other daughter moved to Penang and thereby picked up Hokkien passively. Among the wives of the G4 men, only one of them was a Hakka descendant who knew various languages as mentioned above. The other wives were from different ethnicities. The husbands of the G4 sisters spoke Cantonese, Mandarin, Malay, Bahasa Pasar, Manglish, Hokkien, Teochew, and Hainanese. Furthermore, there were two other male Iban speakers in the family who spoke Iban, Malay, Bahasa Pasar, Manglish and Mandarin. Among G5, all the children learned Mandarin, English and Malay at school. The elder G5 could speak Hakka and Cantonese. The middle-aged G5 members who lived in China picked up Hakka and Cantonese passively and understood Shanghainese and picked up Weihai dialect. The young G5 communicated with their parents in Mandarin. The children of

the Iban mother might have picked up Bahasa Pasar passively. The standard Malay language used only in rare, specific circumstances such as in the state offices while English was only used for loanwords. Inside the family, the Hakka family members (G4, G3) spoke Hakka with one another, and Mandarin with the others (spouses, G5). There was a difference within G5 between the older children being Hakka speakers and the younger children being Mandarin speakers. Among the younger children, it was observed that the grandfather and father/uncles did speak Hakka to the youngest boy, but not to the girls. This may be attributable to the concept of the male family lineage. Outside the family, Cantonese and Mandarin were most relevant. Cantonese was used with family members of Cantonese background (in-laws), with friends, and at the workplace. Hakka or Cantonese were used in the market with sellers known to the speakers. Even though the use of Hakka in the home domain continued, the intergenerational transmission of Hakka was facing a decreasing trend. This situation became worse as no one tended to use Hakka outside of the family, instead they chose Cantonese and Mandarin to communicate with others.

A case study carried out by Ting and Puah (2010b) examined the attitudes of the younger generation of Hokkien speakers towards their ethnic languages, Hokkien, as compared to Mandarin. There were 25 male and 25 female Chinese students chosen as the participants in order to reduce gender preference. They were all with Hokkien parentage who could speak Hokkien and Mandarin fluently. The participants ranged from 20 to 25 years old to ensure that the results on language attitudes were not influenced by age. A questionnaire was used as an instrument to collect the data. The results showed that the Hokkien speakers used Hokkien more frequently in private domains than in public domain. In the public domain, the participants tended to use Hokkien more frequently with hawkers in markets rather than the salespersons in shopping complexes. In private domains, the Hokkien speakers

are more willing to speak Hokkien with family members, neighbours, best friends and coursemates in sequence. Mandarin and other languages such as Malay and English were used for communication within their social network. In short, the language use patterns placed Hokkien as a language of the home and lower end of the transactional domain, and the standard languages such as Mandarin and English were used as the language of wider communication. However, some of the participants still chose to use Hokkien in public domain as well.

The case study of Ting and Sussex (2002) investigated the factors affecting the language choices of the Chinese Foochows of Sarawak, focusing in particular on how Foochow dialect was used compared to English and other languages that have the potential in leading to a shift in language allegiance away from Foochow. The participants consisted of eleven Foochow speakers living and working in Sarawak. Six of them worked in the same organisation (Organisation A) while the other five participants were from the pilot study. Two participants of pilot study worked in Kuching, two in Sibu and one in Miri. The data were collected by using interviews and questionnaires. The interview was semi-structured and was audio-recorded with the participants' agreement. The interviews were conducted in languages preferred by the participants. The questionnaire was adapted from Baker (1992) to suit the Malaysian language use scenario. The questionnaire surveyed the language choice in various domains as well as perception towards the importance of English versus Malay in Malaysia. Two participants from Sibu marked Foochow as the most important language while the three from Kuching did not view it differently. All the participants were good at English. The importance of English can be seen from the fact that eight out of 10 participants ranked English as the most important language, except for two people working in Sibu. One of them ranked English after Foochow while the other ranked English after Foochow and Mandarin.

The data also showed that Malay was the marginal language for the Foochow participants. Nine out of ten participants reported that they spoke Foochow to the Foochow interlocutor they knew while the remainder used English and Hokkien with friends. In the small shops and supermarkets, the two participants working in Sibu used Foochow, whereas those working in Kuching used Hokkien, and the participant worked in Miri used Mandarin to comply with the social norm. However, all the participants chose to speak English in the airport, but Hokkien, Malay and Mandarin Chinese were used too. In government departments, seven participants spoke Malay due to the government's directive to use Malay as the official language while the other three used English. In the private companies, all the participants used English to project a good image for the organisation. Hokkien and Foochow were normally used with Chinese colleagues, while English was used with Non-Chinese. Only one participant in Kuching occasionally spoke Foochow with Foochow colleagues while two Sibu participants spoke Foochow extensively. However, one of the participants always started by speaking English and adapted to the language preferences of his colleagues. The data showed that English was the main language in business communication while other languages were used mostly for communication with subordinates. The results also showed that a shift from Foochow towards Mandarin and English in the home domain as Foochow was normally used with the older generation, and the usage became less with siblings and children. However, Mandarin and English were also used by three participants with their parents. Five participants spoke only Foochow to their siblings while another three used English, Mandarin and Hokkien and one participant only spoke English to her siblings. In communication with children, English was chosen over Foochow. The results showed that all the participants with children spoke English with their children. Two participants with Foochow spouses also spoke Foochow with their children but three participants with Hokkien spouses used Hokkien in the home. In

conclusion, the Foochows from different areas had different choices of language in different domains. The Foochow participants in Sibul did not hesitate to use Foochow as a medium of communication as Sibul was the home ground of Foochow community but the Foochows in Kuching learned Hokkien and used Hokkien to communicate with some of their colleagues as Hokkien was the main Chinese dialects in Kuching. The Foochow participant in Miri used Mandarin in the company. However, all the participants had faced the language shift problem regardless of their residence area. They reported that they tended to use more English in the employment domain.

The case study carried out by Puah and Ting (2013) aimed to identify the languages used by Foochow and Hokkien speakers in urban areas of Kuching and the reasons for their language choice. The study examined specifically the linguistic repertoire of Foochow and Hokkien speakers as well as their language choice inside and outside of the home domain. There were 10 Foochows and 10 Hokkiens in this study to ease the comparison of the results. They were all living in Kuching, able to speak their Chinese dialects and Mandarin, and at least one of their parents was Foochow or Hokkien. A semi-structured interview guide was formulated by referring to Gilliland (2006) in order to determine the language use and their reasons for choosing that language, which a questionnaire with pre-set responses was unable to achieve. The interviews were conducted in an informal setting so that they felt more comfortable and were more willing to explain the reasons for their language choices. All the participants were informed that the interview session would be audio-recorded. Besides, the body gestures of the participants during the interview were recorded in the observation notes. The language used in the interviews depended on the participants' preferences, and code-switching often occurred. The recorded interviews were transcribed without correcting the grammatical errors. The transcripts were analysed based on thematic analysis (Aronson,

1994). For each interview, concept maps for the themes and sub-themes were drawn and a combined concept map was later constructed. Comparisons between participants were made where common reasons for using a particular language were grouped together. The results showed that the Foochow participants had an average of 5.3 languages in their linguistic repertoire while the average for Hokkien participants was 4.3 languages. All the participants were able to speak their own vernacular languages as well as Mandarin, Bahasa Malaysia and English. In addition, the Foochow participants are also able to speak Hokkien and Iban. In the home domain, both Foochow and Hokkien participants used an average of two languages for communication. The language used most frequently by the Foochow participants in the home domain was Mandarin, followed by Foochow and English while the Hokkien participants was Hokkien, followed by Mandarin, English, Hakka and Bidayuh. It can be concluded that Hokkien is the main language for family communication for Hokkien speakers as all the Hokkien participants maintained the use of Hokkien in the family but only eight Foochow participants used Foochow at home. Hence, Hokkien was said to be a stronger dialect than Foochow. Next, the participants' language use outside the family domain is examined. The results collected showed that both Foochow and Hokkien participants had the similarity in using standard languages outside the home domain but differed in the use of their vernacular languages. All the Hokkien participants used their vernacular language for communication outside the home such as in transaction, government and employment domains. However, the Foochow participants believed that they could not speak Foochow to other Chinese they met outside the home domain and chose to use Hokkien and Mandarin to communicate with them. Since Hokkien is the main Chinese vernacular language used in Kuching, most the Foochow participants learnt to speak Hokkien in order to interact with their friends, co-workers and other people. Besides the family domain, Foochow was reserved for Foochow people and

used to strengthen the bond between them. In conclusion, Foochow and Hokkien participants living in Kuching used their vernacular languages in the home domain but the Foochow participants were shifting towards Mandarin while all the Hokkien participants still maintained the use of Hokkien in the family. Hence, Hokkien can be said as a stronger Chinese dialect than Foochow. Besides, the Foochow and Hokkien participants were different in the use of their vernacular languages and Mandarin outside their home. The Hokkien participants did not hesitate to speak Hokkien with anyone outside the house, even in the government domain. However, the Foochow participants felt that they could not do that as Kuching was not the home ground for the Foochow community, but Hokkien.

As stated previously, the most common phenomenon found by the researchers showed that the speakers tended to use the standard languages rather than the other dialects or vernacular languages in the high domains such as employment, education and transaction (Abu Bakar, 2015; Dweik & Qawar, 2015; Ting, 2018; Ting & Chang, 2008). Dweik and Qawar (2015) reported that the Arab-Canadians chose to use English and French in the domains of education, employment and other formal interactions due to their Canadian nationality and their exposure to those languages. Meanwhile, Ting and Puah (2010b) reported that the Hokkien speakers used Hokkien more frequently in private domains than in public domain. In the public domain, the participants tended to use Hokkien more frequently with hawkers in markets rather than the salespersons in shopping complexes. Mandarin and other languages such as Malay and English were used for communication within their social network.

Moreover, there were many cases that indicated that the standard languages such as Mandarin and English were also chosen to be used in the home domain that seem as a threat towards the intergenerational transmission of the Chinese dialects in the families. (Vollmann

& Tek, 2018; Ting, 2018; Ting & Chang, 2008). For example, Ting (2018) reported that the intergenerational transmission of Hakka in the Chang family started to be threatened by Mandarin, English and Hokkien at the third generation and had totally stopped at the fourth generation as no one in the fourth generation speak Hakka while the Liaw family started at the fourth generation by Hokkien, Bidayuh and Malay. The results of Ting and Chang (2008) showed that Mandarin and English started emerging in their home language at the fourth generation while Vollmann and Soon (2018) stated that Mandarin threatened the status of Hakka at the fifth generation. The study of Ting and Chang (2008), Ting (2018), as well as Vollmann and Soon (2018) showed a difference in terms of the generation that threatened the intergenerational transmission of Hakka in the family. All of the cases above were due to the occurrence of mixed marriages.

However, there were also some cases that the Mandarin dialects were chosen to be used in the high domains (Puah & Ting, 2013; Ting & Sussex, 2002). Ting and Sussex (2002) reported that the Foochow in Sibu used Foochow in their workplace whenever the other party was Chinese while the Foochow in Kuching tended to use Mandarin or Hokkien when communicating with other Chinese. Meanwhile, the Foochow in Miri used only Mandarin with the Chinese colleagues. However, all of them used English or Malay when talking to the non-Chinese co-workers. Besides, Puah and Ting also reported that the Hokkien participants in Kuching tended to use Hokkien in the domains outside of home, such as transaction, employment and government since Hokkien was the main Chinese dialect used in Kuching. This situation was supported by their results stating that the Foochows in Kuching used Mandarin or Hokkien instead of Foochow in the communication with the Chinese in Kuching.

Besides, some studies showed that minority groups tended to use the national language more frequently than their own mother tongue (Abu Bakar, 2015; Dweik & Qawar, 2015).

According to Dweik and Qawar (2015), English and French are the official languages in Canada. The Arab-Canadians should learn and use both English and French in order to communicate and to be accepted by other Canadians. The same situation applies to the Malay in Singapore. Although Malay is one of the official languages in Singapore, the wide use of English has led to the lack of use of Malay in Singapore (Abu Bakar, 2015). Hence, both the Arab-Canadians in Canada as well as the Malay in Singapore tended to use more French and English. Meanwhile, their mother tongues were still used as the medium of communication in the family domain.

Lewis and Simons (2010) pointed out that the choice of language gradually became a social norm with the passage of time, and directly led to the language shift towards standard languages. Language shift happened among the multilingual speakers as certain languages were found to be more useful. As the language is shifting, language loss will happen as some parents will consider that language as a less valuable language for their children.

2.2 Attitudes of Speakers towards Language

Language attitudes reflect the speakers' evaluation of the importance of languages and they chose to use more crucial languages more frequently. The common phenomenon was that the speakers, especially the youth, had a more positive attitude towards the standard languages such as Mandarin and English (Ting, 2018; Ting & Puah, 2010) compared to Chinese dialects. The main reason that led to the shift of the Mandarin dialects towards the standard languages was the mixed marriages (Puah & Ting, 2013; Ting, 2018). Most of the speakers that still had positive attitudes towards Chinese dialects came from the older generation. However, there were also some youth who showed positive attitudes towards Chinese dialects, but just did not use it in their daily life. Besides, attitudes towards a

language also differed between genders (Gilliland 2006 & Leung 1986, as cited in Puah & Ting, 2015; Ting & Puah, 2010b).

The study of Dweik and Qawar (2015) that aimed to investigate the language choice among Arabs of Quebec-Canada while exploring Arabs' attitudes towards Arabic, French and English in particular and factors involved in using these languages used a questionnaire. The data collected from the questionnaire reported positive attitudes of the participants towards these languages and the negative attitude regarding Arabic and English. There were 99 participants who had positive attitudes towards English and considered it as the most useful language while 16 chose Arabic as the most important language and 38 chose French. All the participants showed positive attitudes towards English as the language that symbolised their Canadian national identity. English was chosen to be the most important language used in all situations, followed by French. French was rated as the dominant and the most prestigious language in the religious area in Quebec. The participants showed a positive attitude to Arabic as a language of ethnic heritage of Arabs and being a religious language. Both French and Arabic were seen by the participants as a poetic language. However, Arabic was the least important language for all the participants in Quebec as 87 of them reported that Arabic was difficult to learn followed by French. In general, the Arab-Canadians were more positive towards English and French as those were the official languages in Canada. They also showed a positive attitude towards their mother tongue in terms of the appreciation of their heritage.

Abu Bakar (2015) aimed to obtain the parents' decisions to enrol their children in one of two Islamic religious education programmes: English-medium Kids aL.I.V.E. (KA) and Malay-medium mosque madrasah (MM). With the aid of interviews and questionnaires, the results showed that the parents' reasons for enrolling their children in the respective programmes were categorised into nine groups. In the aspect of support for the language of

instruction, 85% of KA parents “extremely supportive” for English but only 50% of the “extremely supportive” for Malay while 90% of MM parents “extremely supportive” for Malay and only 10% strongly supported the use of English. Certain KA parents that used English as the dominant household language chose KA as a medium of English instruction for their children to learn through the language. Some KA parents had no objection to the use of Malay in the programme and were neutral on the language of instruction. Some parents wanted their children to be exposed to their weaker language by enrolling them in the programme where their weaker language is the medium of instruction. Some parents had an affinity towards Malay as a symbol of their identity. Some MM parents believed that their children's English level was higher than Malay, and English was more supported as a language of instruction than Malay. However, for existing arrangements that mainly used Malay, they were acceptable and teachers used English whenever it was difficult for students to understand. Some parents of KA and MM insisted on the usage of Malay to teach Islam because they normally used Malay in the religious domain. Some KA parents faced difficulties in helping their children to learn English as they were not proficient in English. They thought they had a better understanding of Malay and felt more intimate in using Malay, and they accepted that their children's generation was different. However, all the families declared that Malay was their mother tongue. To conclude, the parents had different reasons and attitudes when enrolling their children in the Islamic religious education programmes. Some of them wanted to strengthen their children's language proficiency while some of them intended to maintain their Malay identities.

The study by Puah and Ting (2013) investigated the languages used by Foochow and Hokkien speakers in Kuching and the reasons for their language choice by carrying out a case study. From this study, the difference between the attitudes of Hokkien and Foochow

participants towards the intergenerational transmission of their vernacular language was revealed. For Hokkien participants in inter-marriages, Hokkien was still maintained as the main language spoken at home. This can be proved by one of the Hokkien participants whose father was Hokkien while his mother was Hakka, both Hokkien and Hakka were used in the home domain. Another Hokkien participant (whose parents were both Hokkien) was married to a Bidayuh man and insisted on the use of Hokkien alongside English and Bidayuh as she felt that the intergenerational transmission of Hokkien was important. Hence, the problem of inter-marriages did not affect the Hokkien participants in the aspect of intergenerational transmission of Hokkien. However, the scenario was different for the Foochow participants. One of the Foochow participants who married a Teochew wife chose to use Mandarin and English with his children. However, his children were able to speak Teochew because they were brought up by his wife's parents. These cases showed the difference of attitudes towards the intergenerational transmission of their vernacular languages in the home domain between the Hokkien families and Foochow families in Kuching. The different attitudes were due to the dominance of Hokkien in Kuching as Kuching was the home ground for the Hokkien communities, but not Foochow. Hence, the Foochow communities needed to shift their languages to Mandarin, English or Hokkien in order to achieve effective communication with the communities in Kuching. To conclude, the speakers' attitude towards their Mandarin dialect varied according to their identity as well as area of residence. The Hokkien participants used Hokkien whenever they could, as Hokkien was the main Chinese dialect used in Kuching. However, the Foochow participants tended to use Hokkien or Mandarin as the home ground of Foochow participants is Sibü, but not Kuching.

Puah and Ting (2015) aimed to identify the influence of age, gender and socio-economic status on attitudes of Foochow and Hokkien people towards their Chinese dialects

and Mandarin in Malaysia by carrying out a cross-sectional survey. The participants were 150 Foochows and 150 Hokkiens. One of their parents was Foochow or Hokkien and were able to speak Mandarin and Foochow or Hokkien. In order to collect the data, a questionnaire with 34 items on language attitudes was formulated with the usage of seven-point Likert scaled items. The questionnaire included the characteristics of languages, pride in Foochow/Hokkien and Mandarin, importance of languages, language maintenance and language as ethnic identity. The comparison of mean values from the t-test showed that there were significant differences between Foochow and Hokkien participants' language attitudes for nine items. Foochow participants disagreed that their Foochow is important because of wide usage while the Hokkien participants tended to disagree Hokkien is important due to education and wealth as well as political power. The Hokkien participants were more likely to characterise Hokkien as a less straightforward language. The Foochow felt proud if they could speak Mandarin, and would use Mandarin whenever they could but the Hokkien participants were not embarrassed if they could not speak Mandarin and preferred to speak Hokkien whenever they could. The Hokkien participants believed that others did not see them as low class but the Foochow participants believed the opposite. The factor analysis showed that there were four and six factors that led to the Foochow and Hokkien participants' attitudes respectively. The four factors for Foochow were instrumental value of Chinese languages, embarrassment for not speaking Chinese languages, Chinese dialect as ethnic marker and reasons for the importance of Chinese dialect. The Hokkien data consisted of all the factors of Foochow besides the importance of Mandarin for children as well as Mandarin ability and use. MANOVA conducted showed a significant main effect for age and socio-economic status for the Hokkien participants, as well as a significant interaction between age and socio-economic status, age and gender, socio-economic and gender, as well as age, gender and socio-economic status.

Meanwhile, the MANOVA results showed a significant interaction effect in Foochow participants for socio-economic status and gender only. Gender did not play a role to influence the language attitudes for both groups of participants. Age had no significant effect on Foochow participants' attitudes towards Foochow and Mandarin, but it did for Hokkien. Socio-economic status had a significant effect on the Hokkien participants' perception that their ability to speak Mandarin would bring about better jobs, success in future, and success in studies. The results also showed that the Foochow and Hokkien participants shared some language attitudes from their shared membership in the Chinese community. In short, the Chinese dialect was valued as a symbol of their ethnic identity, but did not derive its importance from its instrumental value. Besides, the Hokkien participants viewed Hokkien more positively than the way the Foochow participants viewed Foochow.

Ting and Puah (2010a) carried out a study which examined the attitudes of Hokkien speakers in Sarawak, Malaysia towards their vernacular language and Mandarin. The researchers specifically examined the status and solidarity dimensions of language attitudes of Hokkien and Mandarin speakers besides investigating the language attitudes of Hokkien speakers with strong and weak Hokkien identity. The researchers defined language attitudes as the attitudes towards the speakers of a certain language and language usage (Fasold, 1984; Holmes, 1994; Tridgill, 1992). This study included 25 male and 25 female Hokkien speakers who were able to speak both Mandarin and Hokkien, and at least one of their parents were Hokkien. They were all in the age group of 20 to 25. A matched-guise technique was used to collect the data through the participants' response to the audio recordings of speech in Hokkien and Mandarin. There were six audios made by three bilingual female speakers, each recording an audio for each language. The respondents were asked to fill up the questionnaire by using a five-point semantic differential scale which covered two dimensions, which were

status and solidarity (Hohenthal 1998; Holmes, 1994). The pilot test that allowed the participants to listen to the audios as many times as they like had led to an undecided situation. Therefore, the audios were only played once each. The mean was calculated for the data collected and t-test was run to determine whether the participants rated the Mandarin and Hokkien speakers significantly different on the status and solidarity traits. The results showed that the participants rated the status dimensions higher than the solidarity dimensions for the Mandarin audios which indicated a positive evaluation of the status traits of Mandarin speakers by reporting that the Mandarin speakers were educated, rich and intelligent. In the aspect of solidarity, the Mandarin speakers were considered to be trustworthy, good looking, formal, kind, friendly and sincere. The same situation applied to the attitudes towards Hokkien speakers. They were considered as educated, rich and intelligent in the aspect of status while they were trustworthy, good looking, kind, proud, friendly, sincere and humorous. The results showed that there was no significant difference between the Hokkien speakers' attitudes towards both status and solidarity for Mandarin and Hokkien. Next, the participants' Hokkien identity were categorised into three levels, which were low, moderate and high by calculating the average value from the responses. The participants in the high category were considered as having a strong Hokkien identity while those in the low category were classified as having a weak Hokkien identity. After that, the values were used in the computation of a paired t-test for each trait to determine the existence of a difference between their attitudes towards Hokkien. Positive values represented positive attitudes towards Mandarin. The results showed that the level of education was the only attitude dimension which differed significantly as the speakers with strong Hokkien identity tended to perceive Hokkien speakers as less educated than Mandarin speakers. Besides, the results also showed that the participants considered Mandarin as a language having higher status and solidarity

value than Hokkien by considering that the Hokkien speakers were more humorous and less selfish than Mandarin speakers. To conclude, the Hokkien speakers valued Mandarin more than Hokkien as Hokkien was viewed as having lower status and solidarity than Mandarin.

Ting and Puah (2010b) conducted a case study to examine the attitudes of the younger generation of Hokkien speakers towards their ethnic language, Hokkien, as compared to Mandarin. The language attitudes were examined through the differences in pride in their Hokkien identity between gender, as well as in public and private use of Hokkien. The language attitudes questionnaire was adapted from Hohenthal (1998) to verify the participants' level of pride towards Hokkien and Mandarin, their Hokkien identity as well as their belief in maintenance of Hokkien. A five-point Likert-scale was used. The results showed that speaking Mandarin and Hokkien brought advantages by ensuring good job opportunities. However, the Hokkien women were more likely to recognise the value of Mandarin in employment chances than Hokkien men. In addition, the female participants tended to agree that Hokkien was less useful and less important than Mandarin, but the views of male participants were almost neutral. Although the female participants had a positive attitude towards Hokkien in other aspects, their evaluation of the value of Hokkien was lower than the men. The results showed that more females than male Hokkien agreed that Mandarin was ranked higher than Hokkien. All the participants showed the positively similar attitudes towards the preference in Hokkien usage by enjoying Hokkien songs, watching Hokkien movies and speaking Hokkien. The results on their pride in the Hokkien language indicated that all Hokkien speakers felt proud in teaching others Hokkien. More male than female Hokkien participants would not be embarrassed to speak Hokkien in any condition and were proud of their ethnic language. The pride in the Hokkien language reflected their Hokkien identity. They were sure of their membership in the Hokkien community. The participants felt

more proud for their Hokkien culture, heritage and identity than the identification with the Hokkien group. Considering the growing importance of Mandarin, the Hokkien speakers affirmed the importance of maintaining Hokkien. They felt that it was important to teach the next generation to speak Hokkien. In conclusion, the results on language attitudes showed that the Hokkien speakers viewed the instrumental value as well as the social status of both Hokkien and Mandarin equally but there was some evidence of the female Hokkien speakers viewing Hokkien as slightly lower in both aspects than Mandarin. The results also showed that their favourable attitudes towards Mandarin did not adversely affect how they felt about the value of Hokkien.

The research conducted by Ting (2018) which aimed to investigate the intergenerational transmission of Hakka language in Sarawak and set up an objective to determine the attitudes of Hakka speakers towards Hakka by using the matched guise technique. This study defined language attitude as the attitudes towards the speakers of the language. A semantic differential scale was formulated from the interviews when the participants described the characteristics of Hakka speakers. There were 12 traits placed in the semantic differential scale, which were friendliness, helpfulness, self-reliance, gentleness, fussiness, tone, humility, wealth, thriftiness, loudness, skin colour and diligence. The scale was prepared in bilingual (English and Mandarin) with a seven-point scale instead of a five-point scale because the results of Gilliland (2006), Karahan (2007) and Micheli (2001) showed that the respondents usually avoided the extreme numbers. The participants were asked to listen to four recordings of audio twice, which are a female Mandarin speaker, a female Hakka speaker, a male Mandarin speaker and a male Hakka speaker, and marked the traits that applied to the speakers. The means and standard deviations were calculated to find out the differences between evaluations of Hakka and Mandarin speakers, as well as the

gender effect. The results shown by the matched guise technique showed that the Hakka participants felt that Mandarin speakers were friendlier, gentler, fairer skin, richer and more hardworking than Hakka speakers. Mandarin also considered as a more melodious language than Hakka. These results suggested that Mandarin speakers were seen as having higher social status. On the other hand, the participants considered a Hakka speaker as a less fussy, but more humble, helpful, thrifty and self-reliant than Mandarin speaker. In a nutshell, Hakka speakers were considered more likeable than Mandarin speakers. However, t-tests showed that there were no significant differences between Mandarin and Hakka speakers ($p=0.60$). The participants rated the female Hakka speakers as more friendly, humble, gentle, helpful, rich and thrifty. The female Hakka speakers were also less fussy, had fairer skin and softer voices while the male Hakka speakers are more hardworking and self-reliant with a more melodious tone. T-test showed significant differences between female and male Hakka speakers. In conclusion, the Hakka participants had positive attitudes towards both Hakka and Mandarin speakers.

Ting and Chang (2008) studied the views of the younger generation towards Hakka and Mandarin as their ethnic language. The analysis showed that seven of 14 participants professed positive views of Hakka, two favoured Mandarin more than Hakka but five were ambivalent towards Hakka and Mandarin. The seven participants who expressed favourable views of Hakka all had Hakka mothers in common. Hakka was said to be an important symbol of their Hakka identities for the participants to feel closer to a Hakka. One participant expressed positive feelings towards Hakka because it was her mother's language and she was keen to learn new words in her mother's language and use it with her family to have them check if what she was saying was correct. The two participants who reported negative views of Hakka said that Mandarin was their mother tongue. There were two of the participants did

not used Hakka in their family communication due to the intermarriage of parents and the background of education. Five out of 14 participants expressed ambivalent views towards Hakka and Mandarin. Yet at the same time, they had affective feelings for Hakka. They brought up the closeness associated with Hakka people and language. One of them used Hakka with her father when she wanted to talk about “secret stuff” and when she had “something to beg” from her father. Another participant stated that Hakka had to speak basic Hakka as it was their mother tongue but she was quick to add a disclaimer that Hakka was no longer a mother tongue for her generation. In short, this group of participants recognised the value of both Hakka and Mandarin as they viewed both Hakka and Mandarin positively, but their attitudes did not reflect their language choices as the intergenerational transmission of Hakka was decreasing.

Vollmann and Soon (2018) investigated the language use in the Hakka families living in Peninsular Malaysia and mainland China. This study illustrated the multilingual linguistic competence in relation to the Hakka identity. When asked about their attitudes and identities, the adults from the third and fourth generation presented themselves as Malaysians, which was maintained even when living abroad but this identity was not reflected in the use of the Malay language. Meanwhile, the Hakka-speaking family members from the third and fourth generation had a positive attitude towards Hakka as an identity marker. The fourth generation speakers expressed the view that they did not speak “real” Hakka, but just a Malaysian, modified version. Original Hakka dialect was converted into a Malaysian Hakka. In a nutshell, Hakka cannot be read or written by the family. It has no other merit than giving a familial identity. Due to its weak basilectal status, the parental desire for education and social advancement leads parents favoring Standard Mandarin in child upbringing.

To sum up, from the past studies, the common phenomenon is that the youth had a more positive attitude towards the standard languages such as Mandarin and English (Puah & Ting, 2015; Ting, 2018; Ting & Puah, 2010). Ting (2018) reported that the Hakka participants perceived the Mandarin speakers as friendlier, gentler, fairer, richer and more hardworking than the Hakka speakers and considered Mandarin as more melodious than Hakka. This indicated that the participants had positive attitudes towards the Mandarin speakers by predicting that they had a higher social status than Hakka speakers. Puah and Ting (2015) reported that the Foochow participants felt proud speaking Mandarin while the Hokkien participants felt embarrassed if they could not speak Mandarin but still preferred to use Hokkien whenever they could. Moreover, Abu Bakar (2015) reported that the KA Malay parents in Singapore were more supportive towards English compared to Malay while the MM parents showed the opposite view. Dweik and Qawar (2015) mentioned that the Arab-Canadians had positive attitudes towards English that symbolised their Canadian identities, French as the most prestigious language and Arabic as the ethnic heritage of Arabs. Ting and Puah (2010a) stated that the Mandarin speakers were educated, rich, intelligent, trustworthy, good looking, formal, kind, friendly and sincere.

The main reason that led to the shift of the Mandarin dialects towards the standard languages was the mixed marriages and the low attitude towards the maintenance of intergenerational transmission of their Chinese dialects (Puah & Ting, 2013; Ting, 2018). Puah and Ting (2013) reported that the Foochow participant who married a Teochew wife chose Mandarin and English as the languages to communicate with the family members. However, the Hokkien participant whose mother was a Hakka still maintained the use of Hokkien in their family. This case implied some situations. First, the Hokkien communities had a stronger attitude towards their Chinese dialect compared to the Foochow communities.

Second, the older generation had more positive attitudes towards maintaining the use of their Chinese dialects in the family domain.

Besides, it can be said that the attitudes towards a language also differed between genders (Ting, 2018). The results of the T-test showed that there was a significant difference between the attitudes of Hakka participants towards male and female Hakka speakers. They rated the female Hakka speakers as friendly, humble, gentle, helpful, rich and thrifty while they were less fussy with fairer skin and softer voice. However, Puah and Ting (2015) showed that gender did not influence the Hokkien and Foochow participants towards their Chinese dialects. Ting and Puah (2010b) declared that the female participants had more positive attitudes towards Mandarin as they thought that Hokkien was less useful and less important than Mandarin while Mandarin had a higher social status than Hokkien.

2.3 Theoretical Framework of Study

Fishman's model of domain analysis (1968) was used as the theoretical framework in this study. The domain analysis referred to "who speaks what language to whom and when". Fishman (1964, 1968) suggested that in some domains, one language may be more suitable than another, usually using standard or prestigious languages in the high domains while vernaculars are used in the low domains (Yeh, Chan, & Cheng, 2004). Domain took the institutional background or social ecological symbiosis into account (Fishman, 1968). They tried to specify the main categories of interactions that occurred in a particular multilingual environment. Domains enable us to understand that language choices and topics are related to a wide range of sociocultural norms and expectations (Fishman 1972).

According to Fishman (1968), the concept of domain described the patterns of language use in societies in terms of their functions in the "high" and "low" domains of language use. The language choice patterns in different domains of language use led to the

occurrence of diglossia (Fishman, 2000) which seems to be the main factor that led to language shift. The language choice patterns were associated with social variables such as age, gender, and socioeconomic level to identify sources of language shift (Norahim, 2010). However, this analysis did not really explain the motivation for the speakers to shift.

According to Valentino, Sari, Nugraheni, and Santika (2013), the first person who proposed domains of language is Schmidt-Rohr in 1932 but then the idea was further developed by Fishman. Based on Fishman (1972, as cited in Marjohan, 1988), the languages used by people were influenced by many factors, including topic, role relation, and locale. A topic is the regulator of language use in multilingual settings, as someone changes his or her language to the interlocutor's language when discussing certain topics. The role relation refers to the languages used by a speaker are determined by the interlocutors while locale indicates the places where the conversation takes place. Fishman (1972) divided language use situations into five domains, which are family, friendship, religion, employment and education.

2.4 Summary

Overall, there were many past studies conducted on the language choices and attitudes of the speakers towards languages and dialects (Abu Bakar, 2015; Dweik & Qawar, 2015; Puah & Ting, 2013; Puah & Ting, 2015; Ting, 2018; Ting & Chang, 2008; Ting & Puah, 2010a; Ting & Puah, 2010b; Ting & Sussex, 2002; Vollmann & Soon, 2018). However, most of the studies regarding language choice only investigated the language choices of the participants in the home domain (Abu Bakar, 2015; Ting, 2018; Ting & Chang, 2008; Vollmann & Soon, 2018). The family domain focus was also seen in studies on Hakka participants (Ting, 2018; Ting & Chang, 2008; Vollmann & Soon, 2018). However, there were some studies that also investigated the language choice outside of the home domain, for instance, Qawar and Dweik (2015) investigated the language choice in home, education and

working domain, Abu Bakar (2015) determined the language choice in home and education domain, Ting and Puah (2010b) identified the language choice in private (family, neighbours, best friends) and public domain (transaction) while Ting and Sussex (2002) mainly focused on the employment domain. Hence, this study conducted by investigating the language choice of the Hakka youth in Kluang, Johor in domains relevant to youth by using Fishman's model of domain analysis (1968) in order to fill up this gap of knowledge in studies on language choices of Chinese from the Hakka dialect group.

As for the language attitude, many studies were conducted too (Abu Bakar, 2015; Dweik & Qawar, 2015; Puah & Ting, 2013; Puah & Ting, 2015; Ting, 2018; Ting & Chang, 2008; Ting & Puah, 2010a; Ting & Puah, 2010b; Vollmann & Soon, 2018). All the participants from the past studies showed positive attitudes towards the standard languages such as Mandarin and English (Puah & Ting, 2015; Ting & Puah, 2010a; Ting & Puah, 2010b), but not Malay (Ting & Sussex, 2002). Besides, the past studies also showed the different attitudes of male and female speakers towards their Chinese dialects. The results of Puah and Ting (2013) showed that the participants showed their positive attitudes towards their Chinese dialects by insisting on the use of dialects in their family. Besides, the study of Ting (2018) represented the positive attitudes of the participants towards the Hakka speakers. However, the results by Puah and Ting (2015) showed that Foochow speakers have more positive attitudes towards Mandarin than Foochow while Hokkien showed positive attitudes towards both Hokkien and Mandarin. Compared to Foochow and Hokkien, the language attitudes of Hakk were less studied. Ting and Chang (2008) showed some Hakka participants had positive attitudes towards Hakka while some were negative. This study was carried out to identify the language attitude of the Hakka youth in Kluang, Johor.

CHAPTER 3

METHODOLOGY

3.1 Research Design

The research was a cross-sectional survey. The data collected was to measure the language choices and attitudes of Hakka youth in Kluang, Johor towards Hakka at one point of time only by calculating amounts, frequencies, degrees, values or intensity (Keyton, 2006).

According to Keyton (2006), the quantitative methods always give accuracy in the results. The numbers and statistics collected from the responses can be measured, calculated, and compared accurately. Besides, the results can be generalized to others who belong to the same group with the respondents in the study. A quantitative research can have a high reliability if the researcher collects their data in a consistent way while the responses from the respondents are similar. Meanwhile, research can be said to have a high validity when the results reported are relatable to the real world.

The use of standardized questions enabled the data of the research to be reliable (McLeod, 2018). Besides, the questionnaire is an effective way to directly measure the behaviours, attitudes, preference and opinion that seems to fit the aim of this study as to determine the language choice in different domains and attitudes towards Hakka.

3.2 Participants

The population of this study was the Hakka youth in Johor while the sample of this study was the Hakka youth in Kluang, Johor. The Hakka in this study was identified as the person who has Hakka parentage regardless of their ability to speak Hakka. The respondents must have at least one of their parents who were Hakka.

The definition of youth used in this study is 15-30 years old. Yunus (2007) stated the youth in Malaysia are between 15 and 40 years old. However, Syed Abdul Rahman (as cited in Yunus & Landau, 2019) stated that a person is no longer to be considered as a youth when his or her age is over 30. Hence, the sample of this study was decided as the Hakkas who were in the age group between 15 and 30 due to the latest information.

There were 156 responses collected in 16 days (10th February - 25th February 2020) by using convenience sampling and snowball sampling. The online questionnaire was spread to the researcher's friends and relatives who met the selection criteria. After that, the respondents were asked to share the questionnaire to their friends and relatives who fulfilled the selection criteria to be the participants. However, there were only 153 responses taken to be analyzed as three of them were not Hakka. Besides, there was a respondent who claimed that her father and mother were both Chinese in terms of "Chinese". She was the first batch of the respondents and the researcher's relative who was a Hakka. Her self-identification as Chinese could be due to her strong Chinese identity spirit. Besides, she might have misinterpreted ethnicity as races (e.g., Chinese versus Malay) in the online questionnaire.

Table 1
Demographic details of respondents (N=153)

Demographic Characteristics	Variables	Frequency	Percentage (%)
Gender	Female	87	56.86%
	Male	66	43.14%
Age	15-19	16	10.46%
	20-25	82	53.59%
	26-30	55	35.95%
Religion	Buddha	143	93.46%

	Christian	10	6.54%
Mediums of Instruction in Primary School	Mandarin	151	98.69%
	Standard Malay	2	1.31%
Mediums of Instruction in Secondary School	English	6	3.92%
	Mandarin	16	10.46%
	Standard Malay	131	85.62%
Mediums of Instruction in University	Not Applicable	43	28.10%
	English	84	54.90%
	Mandarin	13	8.50%
	Standard Malay	13	8.50%
Monthly Income	< RM1,500	79	51.63%
	RM1,501-RM3,000	15	9.80%
	RM3,001-RM4,500	18	11.76%
	RM4,501-RM6,000	18	11.76%
	RM6,001-RM7,500	17	11.11%
	>RM7,501	6	3.92%
Socio-economic Status (SES)	Low	86	56.21%
	Medium	53	34.64%
	High	14	9.15%
Father's Ethnicity	Cantonese	12	7.84%
	Foochow	1	0.65%
	Guangxi	1	0.65%
	Hainan	4	2.61%

	Hakka	119	77.78%
	Hokkien	11	7.19%
	Teochew	4	2.61%
	Chinese	1	0.65%
Father's Socio-economic Status (SES)	Passed away / Divorced	11	7.19%
	Low	72	47.06%
	Medium	54	35.29%
	High	16	10.46%
Mother's Ethnicity	Cantonese	16	10.46%
	Chaoshan	1	0.65%
	Foochow	2	1.31%
	Guangxi	3	1.96%
	Hainan	6	3.92%
	Hakka	77	50.33%
	Hokkien	39	25.49%
	Teochew	7	4.58%
	Chinese	1	0.65%
	Indonesian	1	0.65%
Mother's Socio-economic Status (SES)	Passed away	4	2.61%
	Low	89	58.17%
	Medium	57	37.25%
	High	3	1.96%

Table 1 included the SES of the respondents and their parents. The SES of the respondents were evaluated based on their monthly income as well as their occupations. One

was evaluated as having low SES if he or she was a student, technical staff, labourer, or unemployed person with a monthly income less than RM3,000. A respondent who was a teacher, businessman, sales assistant, or chef with monthly income between RM3,000 and RM6,000 was categorized as having medium SES while one who worked as a manager, doctor, pharmacist or engineer with a monthly income more than RM6000 was categorized in high SES.

Table 1 showed that there were 87 female respondents and 66 male respondents. The respondents ranged 15 to 30, at which 16 of them were between 15 and 19 years old, 82 of the respondents were aged between 20 and 25, while the respondents aged between 26 and 30 were 55 respondents. A large number of respondents in the age group of 20 and 25 was most probably due to the fact that most of the respondents were the researcher's friends who were in that age group. Out of 153 respondents, there were 143 Buddhists while only 10 of them were Christians.

Out of 153 respondents, 151 respondents studied in the primary schools that used Mandarin as the medium of instruction while the other two respondents studied in the primary schools that used Standard Malay as the medium of instruction. In their secondary schools, 131 respondents with Standard Malay as the language of instruction, 16 had Mandarin as the language of instruction and the rest of the six respondents had English as the language of instruction. As for university, there were 43 respondents who did not have university qualifications. Meanwhile, 84 respondents studied in the English based university while 14 respondents studied in the Mandarin based university and another 14 respondents went to universities that used Standard Malay as the medium of education.

In this study, 79 respondents had a monthly income less than RM1,500, 15 respondents have an income between RM1,501 and RM3000, 18 respondents were between

RM3,001 and RM4500, another 18 respondents with income between RM4,501 and RM6000, 17 respondents earned between RM6,001 and RM7500 monthly and the rest of the six respondents had an income more than RM7,501. The SES of the respondents were rated according to their jobs, monthly incomes, and their parents' job. From the analysis, there were 86 respondents in the low SES, 53 respondents in the medium SES and 14 respondents in the high SES.

3.3 Instrument

The instrument used to collect data in this study was an online questionnaire to determine the language choices of Hakka youth in Kluang, Johor in different domains as well as their language attitudes towards Hakka. An online questionnaire is cost and time-saving. Besides, a questionnaire enables the researcher to collect data with ease as the respondents can fill in and submit the questionnaire in a short time. In addition, since the target respondents were youth, they are used to digital documents and they can share it with their friends who fulfilled the requirements to be respondents. The questionnaire consisted of three parts.

Table 2
Summary of questionnaire

Section	Contents	Remarks
A	Demographic details <ul style="list-style-type: none"> • Gender • Age • Religion • Education background • Occupation and monthly income • Parentage • Parents' occupation 	

	Language proficiency <ul style="list-style-type: none"> • Ability to understand the languages • Ability to speak the languages 	<ul style="list-style-type: none"> • Adapted from Ting (2019)
B	Language choice <ul style="list-style-type: none"> • Family domain • Friends and strangers domain • Religion domain • Education domain • Employment domain 	<ul style="list-style-type: none"> • Adapted from Bissoonauth (1998)
C	Language attitude towards Hakka <ul style="list-style-type: none"> • Perspective towards Hakka • Instrumental value of Hakka • Social status of Hakka • Language preference • Pride in Hakka • Hakka identity • Maintenance of Hakka 	<ul style="list-style-type: none"> • Adapted from Ting & Pua (2017) and Ting (2019) • Changed from five-point Likert scale to seven-point Likert scale
D	Opinion for the maintenance of Hakka in Malaysia <ul style="list-style-type: none"> • The reasons to maintain Hakka • The methods to maintain Hakka 	<ul style="list-style-type: none"> • Open-ended questions • Used for discussions part

The first section (Section A) of the questionnaire was about the demographic details of the respondents as well as their language background. The personal information needed was the age group, gender, type, and level of education, job, and monthly income. As for the language background, the respondents were required to report their ability and proficiency of the languages as well as the frequency for the use of the language.

The second part of the questionnaire was adapted from “Language Use, Language Choice and Language Attitudes among Young Mauritian Adolescents in Secondary Education” by Bissoonauth (1998). The respondents were asked to choose the language they used more commonly in the domains of family, religion, education, employment, and

friendship. Each domain was separated and divided into small sections. The respondents were not allowed to choose more than one language choice for each domain. (Refer to Appendix 1 Page 104.)

The questionnaire prepared for Section C in this study was adapted from a research article entitled “Young Hokkien speakers’ pride in their ethnic language and Mandarin” by Ting and Puah (2010). The questionnaire in this study has adopted the seven-point Likert Scale instead of the five-point Likert Scale that was originally used by Ting and Puah (2010). This was to prevent the respondents from choosing responses around the midpoint (Ting, 2018).

The respondents were required to label their points of view according to the statements in the questionnaire by using a Likert Scale of 1 to 7. Number 1 represented “strongly disagree”, 2 meant “disagree”, 3 was “slightly disagree”, 4 indicated “undecided”, 5 symbolized “slightly agree”, 6 signified “agree” while 7 implied “strongly agree”. (Refer to Appendix 1 Page 108.)

3.4 Data Collection Procedures

First, the questionnaires were prepared by using a survey administration app, namely Google Forms. The application of an online questionnaire in this study is to ease the data collection due to the long distance between the researcher who is currently studying in Unimas, Sarawak, and the respondents in Kluang, Johor (Keyton, 2006). Besides, the use of an online questionnaire can reduce the cost of time, money, and energy.

Next, the questionnaires were spread to the researcher’s friends and relatives who are Hakka youth in Johor that fulfilled the requirements of this study via WhatsApp and Facebook by using convenience sampling. After that, the snowball sampling was applied by

asking the respondents' help to send the questionnaire to their friends or relatives too who were aged between 15 and 30 whose parents were Hakka. The same method was applied to all the respondents in order to collect as many responses as possible. The online questionnaire was opened for everyone who fit the selection criteria.

The online questionnaire was first posted on Facebook and Instagram. However, the possibility of non-responses is quite high. Hence, the researcher has to text the respondents personally to ask them to fill in the questionnaire. About 10 responses were collected daily in 16 days. After that, the researcher filtered the responses manually by eliminating questionnaires that were filled in incompletely. There were 153 responses selected manually from all the returned questionnaires. All the data collected were first keyed into Microsoft Excel and then a statistics software package namely Statistical Package for the Social Sciences (SPSS) for analysis purposes later.

3.5 Data Analysis Procedures

To achieve the first objective, the data collected are categorized by using nominal scales. By categorizing the language chosen, the frequency and percentage of the use of a certain language in a certain domain could be determined. The results from the frequency and percentage with the highest value show the most preferred language choice of Hakka youth in a certain domain. Each of the domains were separated and divided into small sections.

Table 3

Example of table to tabulate the frequency of language used by the respondents

Characters	Mandarin		English		Malay		Hakka	
	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Parents								

Hakka friends								
Religious leader								
Principals/deans								
Employers/supervisors								

To achieve the second objective, mean and standard deviation were calculated. The higher the value of the mean, the more positive the attitudes of the respondents towards Hakka. Meanwhile, higher standard deviation values show greater variability of the results at which the data was varied from the mean.

Table 4

Example of table to tabulate the mean and standard deviation of language attitudes of the respondents

No.	Attitudes towards Hakka	Mean	Standard Deviation
1.	Hakka is a language for Hakka people.		
2.	Hakka is more useful than Mandarin.		
3.	Hakka is part of my life.		

To fulfil the third objective, the frequency of English, Mandarin, Standard Malay, and Hakka as the respondents' language choices were calculated using the formula below:

$$\text{Frequency of Hakka used} = \frac{\text{Frequency of Hakka used by a respondent}}{\text{Total number of situations listed in the questionnaire}}$$

Based on the formula above, the total number of situations listed in the questionnaire referred to the total number of items listed in the five domains in the questionnaire, which was 21 situations. The frequency of Hakka used by a respondent was calculated by using the number of Hakka chosen by the respondent as a medium of communication within the situations listed in the questionnaire. After that, the frequency of language used was correlated with the

language proficiency of the Hakka dialect (ability to speak and understand Hakka) by using Pearson's correlation tests.

To achieve the fourth objective, all the data collected in Section A were tabulated in the form of frequency and percentage by using the ordinal scale (age and monthly income) as well as nominal scale (gender, ethnicity, jobs, and the languages).

Table 5

Example of table to present the data collected on the socio-economic status of the respondents

Socio-economic status	Frequency (persons)	Percentage (%)
Low		
Medium		
High		

After that, the t-tests and Pearson's Correlation tests were carried out to test the statistical relationship between the demographic variables and language attitudes of Hakka youth towards Hakka.

3.6 Limitations of Study

The scope of this study was limited to language use and attitudes among Hakka youth in Kluang, Johor who aged between 15 and 30 years old only. Further studies should be conducted across different age groups to find out how attitudes of the respondents vary from age group towards Hakka and Mandarin. Besides, further studies should be carried out to investigate the language choice and attitude for other ethnic groups, and it will be better if beyond Johor.

Another limitation in this study is the number of respondents according to their education background. The data collected showed that there are only two respondents (1.31%) out of 153 respondents studied in the Malay-based primary schools. This situation might lead

to an inaccuracy in the results or bias might occur. Hence, further studies should employ a balanced number of respondents in the education background to explore the effect of different education backgrounds in the respondents' language choice and attitude.

Last but not least, the study was only applicable in the current situation. This condition only applied to Hakka youth in Kluang, Johor in the year of 2020. Besides, the situation might change too as time passes as the populations are different over time. Hence, further studies should be conducted constantly in a few years in order to find out the change on the respondents' language choice and attitude towards the Hakka dialect.

CHAPTER 4

RESULTS AND DISCUSSIONS

This chapter consisted of four parts including the results for the three objectives as well as the discussion part. Part 4.1 describes the language choices of Hakka youth in Kluang, Johor in different domains, Part 4.2 describes the results on the attitudes of Hakka youth towards Hakka dialect, Part 4.3 is on the relationships between demographic characteristics and the attitudes of Hakka youth towards Hakka dialect, while part 4.4 is the discussion of the results.

4.1 Language Choices of Hakka Youth according to Domain

The language choices of Hakka youth in Kluang, Johor were determined based on five domains, which are family, friends and strangers, religion, education, and employment.

4.1.1 Family Domain

In the domain of family, language choices examined were with parents (G2 hereinafter) and siblings (G1 hereinafter) who are the closest to the respondents, as well as their grandparents (G1 hereinafter), uncles and aunts (G2 hereinafter), and cousins on both father's and mother's side (G3 hereinafter).

Table 6

Language choices of Hakka youth in the family domain

Variables (n=153)	English		Mandarin		Standard Malay		Cantonese		Hakka		Hokkien		Teochew	
	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
Paternal Grandparents (n=152)*	-	-	90	59.21	-	-	8	5.26	51	33.55	2	1.32	1	0.66
Maternal Grandparents	1	0.65	115	75.16	1	0.65	8	5.23	23	15.03	3	1.96	2	1.31
Parents	-	-	135	88.24	-	-	5	3.27	13	8.50	-	-	-	-
Paternal Uncles and Aunts (n=152)*	-	-	128	84.21	-	-	1	0.66	23	15.13	-	-	-	-
Maternal Uncles and Aunts	2	1.31	128	83.66	1	0.65	3	1.96	17	11.11	-	-	2	1.31
Siblings	-	-	140	91.50	-	-	2	1.31	11	7.19	-	-	-	-
Paternal Cousins (n=152)*	2	1.32	144	94.74	-	-	1	0.66	5	3.29	-	-	-	-
Maternal Cousins	2	1.31	142	92.81	1	0.65	2	1.31	6	3.92	-	-	-	-

Noted: *There was one respondent whose parents had divorced and stayed with his mother.

Table 6 showed that seven languages were used by the Hakka youth in Kluang, Johor in the family domain, which were English, Mandarin, Standard Malay, Cantonese, Hakka, Hokkien and Teochew. From the data collected, there was one respondent who claimed that his parents were divorced and did not provide any responses on language choice with his paternal family. Hence, only 152 responses taken into analysis in the language choice of respondents with the paternal family members. At the same time, another respondent provided two languages used with her parents, which were Cantonese and Teochew. However, due to the statistical problem, and the question mentioned the language used most frequently, the first answer from the respondent which was Cantonese was chosen to be the most used language in the family domain with her parents.

The usage of Mandarin in the family domain was strong. The results indicated that 90 respondents (59.21%) who used Mandarin to communicate with their paternal grandparents while 115 respondents (75.16%) spoke Mandarin with their maternal grandparents (G1). The use of Mandarin of the respondents in the family domain started increasing in G2 as 135 respondents (88.24%) spoke Mandarin with their parents, 128 respondents (84.21%) spoke Mandarin with their paternal uncles and aunts, while 128 respondents (83.66%) with their maternal uncles and aunts. Mandarin was most frequently used to communicate with other G3 members. Mandarin was used by 140 respondents (91.50%) to communicate with their siblings, 144 respondents (94.74%) with their paternal cousins and 142 respondents (92.80%) with their maternal cousins.

From the results, the use of Hakka dialect in the family domain was declining. The results showed that 51 respondents (33.55%) and 23 respondents (15.03%) who spoke Hakka with G1 members (paternal grandparents and maternal grandparents respectively), 13 respondents (8.50%), 23 respondents (15.13%) and 17 respondents (11.11%) who used Hakka

as a medium to communicate with G2 members (parents, paternal uncles and aunts, and maternal uncles and aunts respectively). In G3, only 11 respondents (7.19%), five respondents (3.29%) and six respondents (3.92%) communicated among G3 by using Hakka (siblings, paternal cousins and maternal cousins). These results showed a decrease in Hakka usage in the family domain.

Besides a decrease in the usage of Hakka, the results indicated that the Hakka youth's usage of other Chinese dialects was decreasing too. Table 6 shows that the respondents spoke various Chinese dialects including Cantonese, Hakka, Hokkien and Teochew with their G1 family members. There were 62 (40.79%) and 36 respondents (23.53%) who used Chinese dialects to communicate with their paternal grandparents (G1) and maternal grandparents (G2) respectively. The usage of Chinese dialects of Hakka youth with their family members from G2 clearly decreased as only 18 respondents (11.77%), 24 respondents (15.79%), and 22 respondents (14.38%) used Chinese dialects as the medium of communication with parents, paternal uncles and aunts, and maternal uncles and aunts respectively. The usage of Chinese dialects between the G3 members was the least as only 13 respondents (8.50%), six respondents (3.95%), and eight respondents (5.23%) who communicated with their siblings, paternal cousins and maternal cousins by using Chinese dialects respectively.

Meanwhile, there was one respondent who used English as a medium of communication with her maternal grandparents. Besides, the results indicated two respondents who used English to communicate with their maternal uncles and aunts as well as maternal cousins while another two respondents used English to communicate with their paternal cousins. In this study, there was only one respondent who used Standard Malay to communicate with his maternal family members since his mother was an Indonesian.

This phenomenon had shown that the language used of Hakka youth was shifting towards Mandarin over generations and Mandarin had become the most dominant language in the family domain. The usage of Mandarin increased from 59.21% and 75.16% (interactions with paternal G1 and maternal G1 respectively) to 88.24% (interactions with parents, G2), 84.21% (interactions with paternal G2) and 83.66% (interactions with maternal G2). The situation worsened when the usage of Mandarin increased to 91.50% (interactions with siblings, G3), 94.74% (interactions with paternal G3) and 92.80% (interactions with maternal G3). At the same time, the usage of Hakka was decreasing over generations from 33.55% and 15.03% (interactions with paternal G1 and maternal G1 respectively) to 8.50% (interactions with parents, G2), 15.13% (interactions with paternal G2) and 11.11% (interactions with maternal G2). The usage of Hakka became very minimal within the G3 members as only 7.19% of the respondents used Hakka to communicate with siblings (G3), 3.29% spoke Hakka to their paternal cousins (G3) and 3.92% used Hakka to interact with maternal cousins (G3).

4.1.2 Friendship Domain

In the friendship domain, the language choices of the respondents were focused on their Hakka friends, Chinese friends who were not Hakka, neighbours and strangers.

Table 7
Language choices of Hakka youth in friends and strangers domain

Variables (n=153)	English		Mandarin		Standard Malay		Cantonese		Hakka		Hokkien	
	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
Hakka friends	2	1.31	137	89.54	-	-	1	0.65	13	8.50	-	-

Chinese friends who were not Hakka	1	0.65	147	96.08	-	-	2	1.31	1	0.65	2	1.31
Neighbours	5	3.27	143	93.46	2	1.31	2	1.31	1	0.65	-	-
Strangers	50	32.68	93	60.78	8	5.23	2	1.31	-	-	-	-

Table 7 indicated that the most frequently used language by the respondents in the friendship domain was Mandarin. The results indicated that 89.54% of the respondents used Mandarin to communicate with their Hakka friends while 96.08% of the respondents used Mandarin to communicate with their Chinese friends who were not Hakka. While talking with their neighbours, 93.46% of the respondents used Mandarin. Although Mandarin was still the main language used by the respondents (60.78%) when communicating with strangers, Mandarin was used less with their friends who were closer with them (89.54% with Hakka friends, 96.08% with Chinese friends who were not Hakka and 93.46% with neighbours).

According to Table 7, only 8.50% of the respondents used Hakka as a medium to communicate with Hakka friends while 0.65% of the respondents still insisted on using Hakka as a medium to communicate with Chinese friends who were not Hakka. When communicating with neighbours, only 0.65% of the respondents used Hakka as a medium. Besides, the results showed that Hakka was not chosen by anyone as a medium of communication with strangers because they would not know whether the person can understand and speak Hakka.

The other Chinese dialects mentioned by the respondents in this domain included Cantonese and Hokkien. The results reported that 0.65% of the respondents chose to use Cantonese with their Hakka friends while 1.31% of the respondents chose Cantonese as a

medium to communicate with their Chinese friends who were not Hakka, neighbours and strangers. As for Hokkien, 0.65% of the respondents used it as a medium to talk with their Chinese friends who were not Hakka.

In the friendship domain, the usage of English was mainly in the interactions with strangers, which was the second-highest usage right after the usage of Mandarin. The results showed that 32.68% of the respondents who chose to use English to talk with strangers. Besides, 1.31% of the respondents who chose to use English with their Hakka friends and 0.65% of them chose to use English with their Chinese friends who were not Hakka. English only used by 3.27% of the respondents when communicating with their neighbours.

The wide use of English with strangers was most probably because the respondents were not sure if the strangers could understand Mandarin or not. In addition, the international status of English was most probably another reason for the respondents to use English with a stranger. There was one respondent who said that English was more important and was more useful due to the international status of English.

However, Standard Malay was infrequently used in the friendship domain. The results indicated that only 1.31% of the respondents who chose to use Standard Malay to communicate with their neighbours while 5.23% of the respondents used Standard Malay when communicating with strangers. None of the Hakka youth used Standard Malay to communicate with their Hakka friends as well as Chinese friends who were not Hakka. The minimal usage of Standard Malay than English was most probably due to the fact that English has an international status but Standard Malay only has a national status.

The results in this section showed that the Hakka youth spoke Mandarin with close friends and English with strangers. Hakka was not used when communicating with non-Chinese and non-Hakka people. The language shift of the Hakka youth was cleared as only

8.50% of the respondents used Hakka to communicate with their Hakka friends. The Hakka dialect was said to be almost diminished because the Hakka youth were not even using Hakka dialects with their Hakka friends in informal situations, not to mention when they were with non-Hakka or in the formal situations.

4.1.3 Religion Domain

The language choices of Hakka youth in the religion domain only focused on two events, which were the language used for praying as well as the language used when talking with the religious leader.

Table 8
Language choices of Hakka youth in religion domain

Variables	English		Mandarin		Standard Malay		Cantonese		Hakka	
	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
For praying (n=151)*	1	0.66	145	96.03	1	0.66	2	1.32	2	1.32
Talking with a religious leader (n=152)**	5	3.29	139	91.45	7	4.61	-	-	1	0.66

Noted: *Two respondents claimed that they never prayed.

**One respondent claimed that she never talked to the religious leader.

Mandarin was again the most frequently used language in the domain of religion. The results showed that 96.03% of the respondents (145) used Mandarin when praying and 91.45% of them (139) used Mandarin to talk with their religious leaders. The main medium of communication in the religion domain was Mandarin, most probably because the members

were from different ethnicities. Mandarin is the standard language for Chinese and more people understand it than Chinese dialects.

The Chinese dialects used by the Hakka youth in the religion domain were Cantonese and Hakka only. Hakka was used by two respondents (1.32%) for praying and one respondent (0.66%) to communicate with the religious leader while Cantonese was used by two of the respondents (1.42%) in order to pray only. Clearly Chinese dialects were not the dominant languages used in the religious domain.

Surprisingly, Standard Malay ranked as the second-highest language in terms of the frequency of use in the religious domain. Only one respondent (0.66%) used Standard Malay for praying and seven respondents (4.61%) used Standard Malay to communicate with their religious leaders. The respondents who reported the use of Standard Malay in this domain was most probably because they probably had misinterpreted that the mention of the religious leader in the questionnaire was the national religious leader, which was the leader of Islam.

English was used slightly less than Standard Malay in this domain. There was one respondent (0.66%) who prayed in English and five respondents (3.29%) used English to talk with their religious leaders. The usage of English in the religious domain was most probably because some of the respondents thought that the use of English with the religious leader would upgrade their image.

The most used language in the religious domain was Mandarin, followed by Standard Malay and English. Chinese dialects were not used much, showing that the Hakka youth were shifting towards Mandarin rather than keeping their Chinese dialects. The involvement of English and Standard Malay in this domain worsened the situation as the Hakka youth would rather use foreign languages in the religious domain instead of their own mother tongue.

4.1.4 Education Domain

There were four situations examined in the domain of education, including interactions with principals/deans, teachers/lecturers, office staff and classmates.

Table 9
Language choices of Hakka youth in the education domain

Situations (n=153)	English		Mandarin		Standard Malay		Hakka	
	Fq	%	Fq	%	Fq	%	Fq	%
Principals / Deans	63	41.18	19	12.42	70	45.75	1	0.65
Teachers / Lectures	77	50.33	18	11.76	57	37.25	1	0.65
Office Staff	67	43.79	23	15.03	62	40.52	1	0.65
Classmates	45	29.41	67	43.79	41	26.80	-	-

This section explained the language choice of the Hakka youth in the education domain by categorising the situations into formal situations as well as informal situations. The formal situations included the interactions with principals or deans, teachers and lecturers as well as the office staff while the informal situation was their interactions with classmates.

The results collected in the education domain were different from the results in the family domain, friendship domain as well as the religion domain since Mandarin was no longer the dominant language. English and Standard Malay seemed to be the more dominant

languages in the formal situations probably due to the fact that Standard Malay is the medium of the instrument in secondary schools while English is the medium of instruction in university.

English was generally the most dominant language used by the Hakka youth in the education domain. It was used most frequently with their teachers or lecturers as 50.33% of the respondents communicated with their teachers or lecturers in English. English was used as the second most frequently by the respondents with the office staff and their principals or deans. The results indicated that 43.79% of the respondents who spoke English with the office staff while 41.18% of them used English to talk with their principals or deans. English is the medium of instruction in the universities and in some of the secondary schools.

As for Standard Malay, it was used most frequently by 45.75% of the respondents when communicating with their principals or deans. Besides, 40.52% of the respondents used Standard Malay to communicate with the office staff. When communicating with their teachers or lecturers, only 37.25% of the respondents used Standard Malay. Standard Malay was used the least by the respondents as only 26.80% of them used it to talk with their classmates. The wide use of Standard Malay in the education domain within the formal situations was because Standard Malay is the main medium of instruction in the education domain and most of the principals, teachers and office staff were Malay.

The use of Mandarin within the formal situations in the education domain was rather less if compared to English and Standard Malay. The results showed that 15.03% of the respondents who chose Mandarin to communicate with the office staff, 12.42% of the respondents used Mandarin to talk with principals or deans and 11.76% of them used Mandarin to communicate with their teachers or lecturers. This situation was said to be applicable to those respondents whose schools used Mandarin as the medium of instruction.

However, Mandarin was used most commonly by the respondents in informal situations such as communicating with their classmates: 43.79% of them talked to their classmates in Mandarin. English and Standard Malay have an almost similar usage as 29.41% of the respondents spoke English with their classmates while 26.80% of the respondents used Standard Malay. The frequent use of Mandarin by the respondents was most probably because the respondents were mostly in the Chinese friends' circles. English and Standard Malay were most probably used with their friends who were not Chinese and did not share the same mother tongue.

The language choice of Hakka youth when communicating with their classmates in the education domain was almost similar to the language choice of the Hakka youth when communicating with their Hakka friends and Chinese friends who were not Hakka. Mandarin was most frequently used: 96.08% of the respondents spoke Mandarin with their Chinese friends who were not Hakka, 89.54% with their Hakka friends while 43.79% with their classmates.

The frequent use of Mandarin with their Chinese friends who were not Hakka was because they have the same race of Chinese but have different dialects. The usage of Mandarin by the respondents with their Hakka friends was slightly less than with Chinese friends who were not Hakka as some of them used Hakka as a medium to communicate with their Hakka friends. Meanwhile, classmates which consisted of people from different races led the respondents to use English or Standard Malay.

Hakka was not a common language used in the domain of education. No respondent used Hakka to communicate with their classmates but 0.65% of the respondents spoke Hakka with the principal or dean, teacher lecturer, and office staff. This is an unexpected situation as there should be only standard languages used in the education domain. In this situation, an

interpretation was made that the respondent was really close to the principal, teachers and office staff or maybe they are relatives that led to the use of Hakka within the education domain.

The main languages used in the education domain were English, followed by Standard Malay and Mandarin. The more frequent use of English and Standard Malay than Mandarin in this domain was due to the fact that English and Standard Malay were the medium of instruction. This situation showed that the Hakka youth were shifting towards the standard languages rather than their Chinese dialects under the influences of education.

4.1.5 Employment Domain

The language choices of Hakka youth in the domain of employment were determined through three situations, which were the interactions with employers/supervisors, colleagues and customers. The data showed that 72 respondents were students and five respondents were unemployed. However, there were 17 students who reported their language choices in the employment domain. This situation was most probably because they had work as part-time workers during their free time. Besides, a businessman declared that he only communicated with customers. This was most probably because he was a self-employed businessman who worked on his own. An unemployed respondent reported that she only communicated with colleagues, which was most probably her ex-colleagues who still kept in touch with her. Moreover, two students claimed that she only interacted with her employer or supervisor. They were most probably the part-time workers who worked at home and had no contact with their colleagues and the customers. At the same time, a Grab driver reported that he never communicated with either employer, supervisor, colleagues or customers. The Grab driver may not have conversed much with his passengers, which could be why he reported that he

did not communicate with his employers and customers. He just took passengers to their destinations as stated in the Grab application. Because of the different individual situations, Table 10 shows that there is an imbalanced number of responses. There are 98 respondents reporting their language choice when communicating with their employers or supervisors while only 97 respondents reported their language choice when communicating with their colleagues or with the customers.

Table 10

Language choices of Hakka youth in the employment domain

Variables	English		Mandarin		Standard Malay		Cantonese		Hakka	
	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
Employers / Supervisors (n=98)*	34	34.69	61	62.24	3	3.06	-	-	-	-
Colleagues (n=97)**	22	22.68	65	67.01	7	7.22	1	1.03	2	2.06
Customers (n=97)**	39	40.21	52	53.61	4	4.12	-	-	2	2.06

Noted: *There were 55 respondents who claimed that they did not communicate with employers or supervisors.

**There were 56 respondents who claimed that they did not communicate with colleagues and customers.

The results indicated that 55 respondents who did not report their language choices when communicating with employers or supervisors. Hence, only 98 respondents' responses were taken into account in this area. Furthermore, 56 respondents who did not report their language choices when communicating with colleagues and customers. Hence, the frequency counted for colleagues and customers was 97 only.

In the employment domain, Mandarin was still the main language used by the respondents, followed by English. Mandarin was used most frequently by the respondents when communicating with their colleagues. The results showed that 67.01% of the respondents (65) used Mandarin as a medium to communicate with their colleagues. Next, 62.24% of the respondents (61) chose Mandarin to communicate with their employers or supervisors. Moreover, 53.61% of the respondents (52) used to when talking to the customers. This phenomenon was probably because most of the respondents worked in Mandarin-based companies or environments.

English was the second most frequently used language in the employment domain. The results indicated that 40.21% of the respondents (39) who communicated with the customers in English and 34.69% of the respondents (34) communicated with their employers or supervisors by using English. Besides, English was used as a medium of communication by 22.68% of the respondents (22) when communicating with their colleagues. This situation was more applicable to the respondents who worked in an international company or under a non-Chinese employer or supervisor.

Standard Malay was the standard language that was minimally used by the respondents. Only seven respondents (7.22%) used Standard Malay as a medium of communication with their colleagues. Besides, another four respondents (4.12%) reported that they used Standard Malay to talk with the customers while another three respondents spoke Standard Malay to their employers or supervisors. The lack of usage of Standard Malay among the respondents was most probably because there were a few respondents working in a Malay work environment.

In this domain, the Chinese dialects were again used the least by the respondents. The Chinese dialects used by the respondents in this domain were Cantonese and Hakka only.

Only two respondents (2.06%) who spoke Hakka with their colleagues and customers while only one respondent (1.03%) reported that she used Cantonese with her colleagues. They were probably really close to the colleagues and customers, and they realised that they came from the same ethnic background that prompted them to communicate in their Chinese dialects which were their mother tongue in order to feel closer to them.

To sum up, most of the respondents used Mandarin as the main medium of communication, followed by English. Standard Malay and the Chinese dialects were not the respondents' preferred languages used in their workplaces.

4.1.6 Mass Media Domain

In this section, the respondents were asked to choose the language they preferred when reading news (printed/online), watching news broadcasts or listening to news from the radio.

Table 11
Language choices of Hakka youth for news reading

Language	Frequency (n=153)	Percentage (%)
English	14	9.15
Mandarin	139	90.85

Table 11 showed that most of the respondents (90.85%) preferred Mandarin when trying to read the news while the rest of the respondents (9.15%) chose English. As stated by Carstens (2018), the global media flows affected the viewers' language preferences significantly. The usage of the standard languages in the mass media such as television

programs and online platforms have directly affected the Hakka youth's language preference and their language choices in all domains.

From all the language choices of the respondents collected, a conclusion can be made that the Hakka youth in Kluang, Johor were shifting towards Mandarin in a large scale, followed by English in a moderate scale and Standard Malay in a smaller scale. This situation can be shown by all the results that showed the most use of Mandarin in all the domains regardless of the formality.

4.2 Attitudes of Hakka Youth towards Hakka Dialect

The attitudes of Hakka youth towards Hakka were determined through 19 statements which categorised into seven categories. A seven-point Likert scale was used to measure the attitudes of the respondents towards the Hakka dialect. The scale started with a negative attitude of the respondents and ended with a positive attitude with a neutral scale of four.

Table 12
Attitudes of Hakka youth towards Hakka dialect

Statements	Mean	Standard Deviation
Perspective towards Hakka	5.19	1.00
1. Hakka is a language for Hakka people.	5.93	1.26
2. Hakka is a language spoken by rural people.*	4.94	1.51
3. Hakka is a language spoken by old people.*	4.71	1.66
Instrumental value of Hakka	3.99	0.98
4. Hakka offers advantages in seeking good job opportunities.	3.14	1.52
5. Hakka is more useful than Mandarin.		
6. Speaking Hakka enables me to get closer to Hakka people.	2.52	1.26
7. It will be a waste of time to teach others to speak Hakka as it is not important.*	4.99	1.34
	5.30	1.26
Social status of Hakka	2.88	1.06
8. Hakka has a higher social status than Mandarin.	2.27	1.18
9. Hakka can be used in formal situations.	3.49	1.56

Language preference	3.45	1.42
10. I like speaking Hakka whenever it is possible.	3.84	1.61
11. I like listening to Hakka songs and watching Hakka movies.	3.07	1.47
Pride in Hakka	5.01	0.95
12. I feel proud to speak Hakka to others.	4.63	1.25
13. I feel embarrassed when I speak Hakka in front of others who do not speak the same language.*	5.40	1.25
Hakka identity	5.11	1.45
14. I strongly identify myself with the Hakka group.	5.23	1.59
15. I am proud to be a Hakka as it is my culture, heritage and identity.	5.34	1.45
16. Hakka is part of my life.	4.76	1.62
Maintenance of Hakka	4.66	1.25
17. It is important to maintain Hakka in Malaysia.	5.27	1.40
18. There should be more TV and radio programs in Hakka.	4.42	1.51
19. Hakka should be spoken as a mother tongue to the next generations.	4.31	1.42
Overall attitude	4.11	0.79

Noted: *Reverse coded

Table 12 showed the questions in the questionnaire regarding the language attitudes of the Hakka youth in Kluang, Johor. The statement with a ‘*’ was reverse coded in order to get overall positive statements to show the average attitudes of the Hakka youth towards Hakka dialect clearly.

The respondents showed their positive perspectives towards the Hakka dialect (M=5.19). They showed a very positive attitude that the Hakka dialects is a language for Hakka people (M=5.93). Besides, the respondents were positive that the Hakka dialect is not a language spoken by rural people (M=4.94) and not a language spoken by old people (M=4.71).

In the aspect of the instrumental value of Hakka dialect, the respondents have an almost neutral attitude (M=3.99). However, when the statements in the category were looked at separately, they showed their negative attitudes when the statements stated that Hakka

offered advantages in seeking good job opportunities (M=3.14) and was more useful than Mandarin (M=2.52). On the hand, they agreed that speaking Hakka enabled them to get closer to Hakka people (M=4.99) and it was not a waste of time to teach others to speak Hakka as it was an important language (M=5.30).

From the results, the respondents showed the most negative attitudes towards the social status of Hakka (M=2.88). They thought that Hakka had a lower social status than Mandarin (M=2.27) and could only be used in informal situations (M=3.49).

Besides, the respondents were slightly unwilling to label Hakka as their preferred language (M=3.45). Although they had an almost neutral attitude to speak Hakka whenever they could (M=3.84), they showed a rather negative attitude that they did not prefer Hakka songs and movies (M=3.07).

The respondents in the study were positive towards their pride in Hakka (M=5.01). They felt quite proud to speak Hakka to others (M=4.63) and were never embarrassed when speaking Hakka in front of the non-Hakkas (M=5.40).

From the results, the respondents were quite sure of their Hakka identity (M=5.11). They strongly identified themselves with the Hakka group (M=5.23) and proud to be a Hakka due to their culture, heritage and identity (M=5.34). Besides, they were also sure that Hakka had become part of their life (M=4.76).

Table 12 also showed that the respondents had a slightly positive attitude towards the maintenance of Hakka in Malaysia (M=4.66). The respondents were very sure that it was very important to maintain the use of Hakka in Malaysia (M=5.27). They slightly agreed that there should be more broadcasting about Hakka (M=4.42) and it should be spoken as a mother tongue to the next generation (M=4.31).

Generally, the Hakka youth in Kluang, Johor showed positive perspectives towards the Hakka dialect ($M=5.19$). They were affirmative that Hakka is a language for Hakka people. Besides, they were also sure that the Hakka dialect was not a language for rural people or old people. The respondents in the study have a strong Hakka identity ($M=5.11$) as they felt proud to speak Hakka to others and did not feel embarrassed to speak Hakka in front of someone who did not know Hakka dialect. The respondents strongly identified themselves with the Hakka group and proud to be Hakka. The respondents showed a slightly positive attitude towards the maintenance of Hakka ($M=4.66$). The respondents thought that it was very important to maintain Hakka in Malaysia but was neutral about the actions taken to maintain Hakka.

However, the respondents showed an overall negative attitude towards the social status of Hakka ($M=2.88$). They showed an extremely opposed opinion when Hakka is said to be a language which had a higher social status than Mandarin and could not be used in formal situations. Besides, the respondents also showed a slightly negative attitude towards Hakka as their preferred language ($M=3.45$). Although they slightly tended to speak Hakka whenever they could, they did not prefer Hakka songs and movies.

The respondents showed a neutral attitude towards the instrumental value of Hakka ($M=3.99$). They were sure that speaking Hakka can help them to get closer to other Hakka people and teaching others Hakka was not something that wastes time. However, they denied that Hakka provided advantages in seeking good job opportunities. Besides, they also thought that Hakka was not more advantageous than Mandarin.

Nevertheless, since the value of standard deviation for every trait was more than one, the ratings of the respondents of their attitudes towards Hakka dialect were said to have a high variability.

4.3 Relationship between the Language Proficiency of Hakka youth in Hakka and Hakka as Their Language Choices

This section described the relationship between the language proficiency and the language choices of Hakka youth in Kluang, Johor using Pearson's correlation tests results.

Table 13 showed the r -values of the correlation between three variables.

Table 13

Results of Pearson's correlation tests between the language proficiency in Hakka and Hakka as language choice of Hakka youth

	Frequency of Hakka used	Ability to understand Hakka	Ability to speak Hakka
Frequency of Hakka used	1		
Ability to understand Hakka	0.447**	1	
Ability to speak Hakka	0.599**	0.811**	1

Noted: **Correlation is significant at the 0.01 level (2-tailed).

The proficiency of Hakka youth in Hakka was significantly correlated with their frequency of Hakka usage. A significant medium correlation was shown between the ability of the respondents to understand Hakka when spoken as well as the frequency of their Hakka usage ($r=0.447$). The positive r value meant that the higher the ability of the respondents to understand Hakka, the more frequently they spoke Hakka. Besides, a significant medium positive correlation was found between the ability of the respondents to speak Hakka as well as the frequency of Hakka usage ($r=0.599$). These results suggested that the ability of the respondents to speak Hakka increased correspondingly with the usage of Hakka dialect

In addition, the results also showed a significant high positive correlation between the ability of the respondents to understand Hakka and ability to speak Hakka ($r=0.811$). The high correlation shows that those who could understand Hakka could also speak Hakka.

4.4 Relationship between the Demographic Characteristics and the Attitudes of Hakka Youth in Kluang, Johor

This section described the relationship between the demographic characteristics and the attitudes of Hakka youth in Kluang, Johor. Table 14 to Table 18 showed the p -values of the t-tests run to test the relationship between the demographic characteristics of respondents and their language attitude. The results showed that there were only five tests that showed significant differences between the demographic characteristics of the respondents and their language attitude.

Table 14
T-test results for differences between female and male respondents and language attitude

	Gender	Mean	SD	t -value	p -value
Perspectives towards Hakka	Female	5.12	1.00	-1.009	0.315
	Male	5.28	1.00		
Instrumental value of Hakka	Female	4.04	0.92	0.775	0.439
	Male	3.92	1.05		
Social status of Hakka	Female	2.87	1.05	-0.116	0.908
	Male	2.89	1.09		
Hakka as language preference	Female	3.36	1.43	-0.927	0.355
	Male	3.58	1.40		
Pride in Hakka	Female	5.13	0.95	1.702	0.091
	Male	4.86	0.94		

Hakka identity	Female	5.06	1.56	-0.537	0.592
	Male	5.18	1.30		
Maintenance of Hakka	Female	4.55	1.35	-1.375	0.171
	Male	4.81	1.08		
Overall attitude	Female	4.05	0.83	-1.182	0.239
	Male	4.20	0.73		

Note: $p < 0.05^*$

Table 14 showed the results were all greater than $p > 0.05$ which meant no significant differences of the attitude of the respondents between 87 females and 66 males in the study. This means that there were no gender differences in language attitudes for the Hakka youth.

Table 15

T-test results for differences in language attitude between Hakka youth aged 15-25 and 26-30

	Age group	Mean	SD	t-value	p-value
Perspectives towards Hakka	15-25	5.05	0.92	-2.265	0.026*
	26-30	5.45	1.10		
Instrumental value of Hakka	15-25	4.05	0.94	1.020	0.310
	26-30	3.88	1.05		
Social status of Hakka	15-25	2.95	1.13	1.093	0.276
	26-30	2.76	0.93		
Hakka as language preference	15-25	3.36	1.37	-1.048	0.297
	26-30	3.62	1.49		
Pride in Hakka	15-25	4.87	0.98	-2.582	0.011*
	26-30	5.26	0.85		
Hakka identity	15-25	4.97	1.46	-1.687	0.094
	26-30	5.37	1.40		

Maintenance of Hakka	15-25	4.64	1.12	-0.313	0.755
	26-30	4.71	1.43		
Overall attitude	15-25	4.08	0.74	-0.616	0.540
	26-30	4.17	0.86		

Note: $p < 0.05^*$

Table 15 showed the results of the independent t-tests conducted to find if differences in language attitudes between Hakka youth aged 15-25 and 26-30 are significant. Altogether there were 98 respondents from the age group of 15-25 and 55 respondents from age group 26-30. The age group of 21-25 was categorised together with 15-20 because they were students while respondents from age group 26-30 mostly had a job and can be characterised as working adults.

The results from the independent t-tests showed a significant difference between younger and older Hakka youth on their perspectives towards Hakka ($p=0.026$). The mean values suggested that the respondents in the age group of 25-30 ($M=5.45$, $SD=1.10$) had more positive perspectives towards Hakka than the younger youth aged 15-25 ($M=5.05$, $SD=0.92$). The result suggests that as Hakka youth grow older and start working, they develop more positive perspectives towards Hakka. They believed that the Hakka dialect is not a language spoken by old people and rural people, but a language spoken by Hakka people.

Besides, the t-test results also showed a significant difference in the respondents' pride in Hakka ($p=0.011$). The mean values showed that Hakka youth in the age group of 26-30 ($M=5.26$, $SD=0.85$) have stronger pride in Hakka than Hakka youth aged 15-25 ($M=4.87$, $SD=0.98$). They were proud when speaking Hakka and did not feel embarrassed when speaking Hakka in front of the non-Hakkas. This result is consistent with the earlier result on the older Hakka youth having positive perspectives towards Hakka because the Hakka

working adults also developed a stronger pride in Hakka, compared to Hakka youth who were still students.

Table 16

T-test results for differences in language attitude of Hakka youth between Buddhas and Christians

	Religion	Mean	SD	<i>t</i> -value	<i>p</i> -value
Perspectives towards Hakka	Buddha	5.24	1.00	2.078	0.063
	Christian	4.60	0.93		
Instrumental value of Hakka	Buddha	4.01	0.96	0.919	0.380
	Christian	3.65	1.22		
Social status of Hakka	Buddha	2.91	1.05	0.904	0.387
	Christian	2.55	1.21		
Hakka as language preference	Buddha	3.50	1.41	1.379	0.197
	Christian	2.85	1.43		
Pride in Hakka	Buddha	5.00	0.96	-0.303	0.768
	Christian	5.10	0.94		
Hakka identity	Buddha	5.20	1.38	2.336	0.042*
	Christian	3.83	1.81		
Maintenance of Hakka	Buddha	4.71	1.24	1.880	0.088
	Christian	4.00	1.15		
Overall attitude	Buddha	4.15	0.78	2.383	0.037*
	Christian	3.58	0.72		

Note: $p < 0.05^*$

Table 16 showed the results of the independent t-tests conducted to find the differences in language attitudes between Buddhists and Christians. The data collected showed that 143 Buddhists and 10 Christians were involved in this study.

The t-test results indicated a significant difference in the respondents' attitudes towards their Hakka identity ($p=0.042$). The mean values suggested that the Buddhists ($M=5.20$, $SD=1.38$) appreciated their Hakka identity more than the Christians ($M=3.83$, $SD=1.81$). It seems that Buddhist is a more Chinese religion, compared to Christianity which is a religion brought by missionaries from Western countries like the United States of America and the United Kingdom. As a result, Hakka youth who were Buddhists showed more appreciation for their Hakka identity than Hakka youth who were Christians.

Besides, the results from the t-test showed that the Hakka youth who were Buddhists and Christians were significantly different in their overall language attitudes ($p=0.037$). These means indicated that the Buddhists ($M=4.15$, $SD=0.78$) have a more positive attitude generally than Christians ($M=3.58$, $SD=0.72$) towards the Hakka dialect.

Table 17

T-test results for differences in language attitude between the Chinese- and Malay-educated Hakka youth

	Medium of instruction in primary school	Mean	SD	<i>t</i> -value	<i>p</i> -value
Perspectives towards Hakka	Chinese	5.21	0.99	-19.103	0.000*
	Malay	3.67	0.00		
Instrumental value of Hakka	Chinese	3.99	0.99	-3.014	0.003*
	Malay	3.75	0.00		
Social status of Hakka	Chinese	2.87	1.06	13.077	0.000*
	Malay	4.00	0.00		
Hakka as language preference	Chinese	3.45	1.43	0.400	0.690
	Malay	3.50	0.00		
Pride in Hakka	Chinese	5.03	0.95	-13.252	0.000*
	Malay	4.00	0.00		

Hakka identity	Chinese	5.24	1.44	-18.276	0.000*
	Malay	3.00	0.00		
Maintenance of Hakka	Chinese	4.69	1.23	-20.167	0.000*
	Malay	2.67	0.00		
Overall attitude	Chinese	4.12	0.79	-10.158	0.000*
	Malay	3.47	0.00		

Note: $p < 0.05^*$

Table 17 showed the results of the independent t-tests carried out to determine if there were significant differences in language attitudes between Hakka youth who had Chinese- and Malay-medium of primary school education. The data collected indicated that 151 respondents studied in the Chinese-medium primary schools while the other two respondents studied Malay-medium primary schools.

Significant differences were found between Hakka youth who were Chinese- and Malay-educated in their perspective towards the Hakka dialects ($p=0.000$). The means showed that Chinese-educated Hakka youth ($M=5.21$, $SD=0.99$) have more positive perspectives towards Hakka than the Malay-educated Hakka youth ($M=3.67$, $SD=0.00$).

There was also a significant difference in attitude towards the instrumental value of Hakka for Hakka youth who were Chinese- and Malay-educated ($p=0.003$). The means showed that Chinese-educated Hakka youth ($M=3.99$, $SD=0.99$) expressed more positive attitudes towards the instrumental value of Hakka than the Malay-educated Hakka youth ($M=3.75$, $SD=0.00$).

Significant differences were also found between Chinese- and Malay-educated Hakka youth in their attitude towards the social status of Hakka ($p=0.000$). The means showed that Malay-educated Hakka youth ($M=4.00$, $SD=0.00$) had more positive attitudes towards the

social status of Hakka than the Chinese-educated Hakka youth ($M=2.87$, $SD=1.06$). This is an interesting result because it differs from the earlier two results who showed that the Chinese-educated Hakka youth had more positive attitudes towards the instrumental value of Hakka and also had more positive perspectives towards Hakka. Yet the Chinese-educated Hakka youth did not evaluate Hakka as having a high social status, compared to the Malay-educated Hakka youth.

Significant differences were also found for the Chinese- and Malay-educated Hakka youth in their pride in Hakka ($p=0.000$). The means show that the Chinese-educated Hakka youth ($M=5.03$, $SD=0.95$) have stronger pride in Hakka than the Malay-educated Hakka youth ($M=4.00$, $SD=0.00$).

Besides, the results of $p=0.000<0.05$ exposed a significant difference of the respondents' attitude towards their Hakka identity between the primary schools with different mediums of instruction. The respondents in the Mandarin-based primary schools ($M=5.24$, $SD=1.44$) more appreciated their Hakka identity than the respondents in Standard Malay-based primary schools ($M=3.00$, $SD=0.00$).

The results of $p=0.000<0.05$ showed that there was a significant difference in the attitude of the respondents in the Mandarin-based primary schools and the Standard Malay-based primary schools towards the maintenance of Hakka dialect. The respondents in the Mandarin-based learning environment ($M=4.69$, $SD=1.23$) have a more positive attitude towards the maintenance of Hakka than the respondents studied in the Standard Malay-based learning environment ($M=2.67$, $SD=0.00$).

The overall attitude of the respondents was tested significantly different with the results of $p=0.000<0.05$. The respondents in the Mandarin-based primary schools ($M=4.12$,

SD=0.79) have a more positive overall attitude towards Hakka than the respondents studied in the Standard Malay-based primary schools (M=3.47, SD=0.00).

The results of the independent t-tests showed that language attitudes were significantly different between Chinese- and Malay-educated Hakka youth in all the different aspects, indicating that the medium of instruction in primary schools shaping the youth's attitudes towards the Hakka dialect. The mean values showed that the Chinese primary schools instilled a stronger appreciation of the Hakka dialect among the Chinese-educated Hakka youth but did not lead them to evaluate Hakka dialect positively on social status.

Table 18

T-test results for differences in language attitude between the Hakka youth in low, as well as medium and high SES

	SES	Mean	SD	t-value	p-value
Perspectives towards Hakka	Low	5.07	0.91	-1.762	0.080
	Medium & High	5.36	1.09		
Instrumental value of Hakka	Low	4.04	0.97	0.701	0.484
	Medium & High	3.93	0.99		
Social status of Hakka	Low	2.96	1.09	1.018	0.310
	Medium & High	2.78	1.04		
Hakka as language preference	Low	3.28	1.36	-1.672	0.097
	Medium & High	3.67	1.46		
Pride in Hakka	Low	4.79	0.99	-3.458	0.001*
	Medium & High	5.30	0.83		
Hakka identity	Low	4.98	1.49	-1.239	0.217
	Medium & High	5.27	1.39		
Maintenance of Hakka	Low	4.63	1.20	-0.403	0.687
	Medium & High	4.71	1.30		

Overall attitude	Low	4.09	0.76	-0.499	0.619
	Medium & High	4.15	0.82		

Note: $p < 0.05^*$

Table 18 showed the results of the independent t-tests conducted to test the significance of differences in attitudes towards Hakka between Hakka youth with different socio-economic status (SES). The data collected showed that 86 respondents with low SES and 53 respondents and 14 respondents with medium and high SES respectively. Respondents in medium and high SES groups were combined because of the small number of respondents in the high SES category. Altogether there were 67 respondents in the group with medium and high SES.

Significant differences were found between Hakka youth with low SES and medium-high SES in their pride in Hakka ($p=0.001$). The mean values indicated that Hakka youth with medium and high SES ($M=5.30$, $SD=0.83$) have stronger pride in Hakka than Hakka youth with low SES ($M=4.79$, $SD=0.99$). It seems that Hakka youth with medium and high SES were confident of their Hakka identity to feel more pride in their Hakka identity.

Finally, a Pearson's correlation test was conducted to test the relationship between the respondents' age and their attitudes towards Hakka dialect. Among the demographic characteristics, age is the only ratio variable; the others were nominal variables which is why t-tests were conducted to find out if there were significant differences in language attitudes for the other demographic characteristics.

Table 19

Pearson's correlation results between the demographic characteristics of respondents and language attitude

	Age	Perspective towards Hakka	Instrumental value of Hakka	Social status of Hakka	Hakka as language preference	Pride in Hakka	Hakka identity	Maintenance of Hakka	Overall attitude
Age	1								
Perspective towards Hakka	0.191*	1							
Instrumental value of Hakka	-0.085	0.027	1						
Social status of Hakka	-0.084	0.103	0.599**	1					
Hakka as language preference	0.087	0.278**	0.590**	0.600**	1				
Pride in Hakka	0.198*	0.281**	0.449**	0.178*	0.489**	1			
Hakka identity	0.134	0.415**	0.495**	0.400**	0.679**	0.564**	1		
Maintenance of Hakka	0.027	0.394**	0.591**	0.477**	0.660**	0.458**	0.664**	1	
Overall attitude	0.052	0.456**	0.692**	0.702**	0.852**	0.501**	0.842**	0.845**	1

Note: **. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 19 shows the correlation between the age group of the respondents and their attitudes towards Hakka. The Pearson correlation tests showed that there is no relationship between the age of the Hakka youth and their perspectives towards Hakka dialect because the r -value is too small. This is probably because the age range for the study was too small, that is, from 15 to 30 years old only. The results show that most of them have the same language attitudes, whether they are 15 or 30 years old.

This paragraph reports the Pearson correlation results on the relationship between the perspectives towards the Hakka dialect with other variables. Perspectives towards the Hakka dialect refer to how the Hakka youth feel about the Hakka dialect, whether it is a dialect used by the Hakka people, rural people or old people. The Pearson correlation tests showed that there is a positive but weak correlation between the appreciation of the Hakka youth towards their Hakka identity and their perspectives towards the Hakka dialect ($r=0.415$, $p<0.01$). This means that those with stronger Hakka identity are likely to feel that the Hakka dialect is not a language that is limited to be used by the Hakka people, rural people or old people only. Another positive medium correlation was found between the Hakka youth's overall attitude towards Hakka and their perspectives towards the Hakka dialect ($r=0.456$, $p<0.01$). In other words, the Hakka youth who feels that the usage of the Hakka dialect is unlimited has a generally more positive attitude towards Hakka.

This paragraph reports the Pearson correlation results on the relationship between the usefulness of the Hakka dialect with other variables. A positive correlation was found between the Hakka youth's attitude towards the instrumental value of the Hakka dialect and their attitude towards the social status of the Hakka dialect in a medium strength ($r=0.599$, $p<0.01$). The Hakka youth who felt that the Hakka dialect was useful also believed in the high social status of the Hakka dialect, and the moderate level of correlation showed that a large

number of Hakka youth felt this way. Table 19 showed a positive correlation between the attitude of the Hakka youth towards the instrumental value of the Hakka dialect and Hakka as their language preference ($r=0.590, p<0.01$). The Hakka youth who believed in the usefulness of the Hakka dialect also liked to use Hakka as their medium of communication in their daily life. The results from the Pearson correlation tests indicated that there is a positive medium correlation between the Hakka youth's attitude towards the instrumental value of the Hakka dialect and their pride in using Hakka dialect ($r=0.449, p<0.01$). The Hakka youth who believe that the Hakka dialect is useful were also more proud of their dialect than other Hakka youth who did not believe in the usefulness of the Hakka dialect. There is also a medium positive correlation between the attitude of the Hakka youth towards their Hakka identity and their views towards the instrumental value of the Hakka dialect ($r=0.495, p<0.01$). The Hakka youth who believed in the usefulness of the Hakka dialect also had a stronger Hakka identity. It could be that those with a stronger Hakka identity were more likely to believe that their dialect had instrumental value. Table 19 showed a positive medium correlation between the attitude of the Hakka youth towards the instrumental value of the Hakka dialect as well as the Hakka youth's attitude towards the maintenance of Hakka in Malaysia ($r=0.591, p<0.01$). The Hakka youth who believed in the usefulness of their dialect were also more likely to want to maintain the use of Hakka in Malaysia, and they did not want to see the loss of their dialect. Another medium positive correlation was found between the attitude of the Hakka youth towards the instrumental value of the Hakka dialect as well as their overall attitude towards the Hakka dialect ($r=0.692, p<0.01$). The Hakka youth who believed in the usefulness of the Hakka dialect were more likely to have positive attitudes towards the Hakka dialect and the correlation value of $r=0.692$ shows that many of the Hakka youth shared this view.

This paragraph reports the Pearson correlation results on the relationship between the social status of Hakka dialect with other variables. The results of the Pearson correlation tests showed a positive correlation between the attitude of the Hakka youth towards the social status of the Hakka dialect as well as Hakka as their language preference ($r=0.600$, $p<0.01$). The Hakka youth who consider the Hakka dialect to have a high status were also more likely to prefer speaking Hakka. The results from the Pearson correlation tests indicated that there is a positive weak correlation between the Hakka youth's attitude towards the social status of the Hakka dialect and their appreciation in their Hakka identity ($r=0.400$, $p<0.01$). The Hakka youth who thought that the Hakka dialect had a high social status were more likely to appreciate their Hakka identity but the r -value of 0.40 is only weak to moderate. There is also a weak positive correlation between the attitude of the Hakka youth towards the social status of the Hakka dialect and their views towards the instrumental value of the Hakka dialect ($r=0.477$, $p<0.01$). The Hakka youth who believed that their dialect had a high social status were more likely to believe that their dialect was useful. The Pearson correlation tests indicated a strong positive correlation between the Hakka youth's attitude towards the social status of the Hakka dialect as well as their overall attitude towards the Hakka dialect ($r=0.702$, $p<0.01$). The high r -value suggested that the overall attitude of the Hakka youth increased significantly with their attitude towards the social status of the Hakka dialect.

This paragraph reports the Pearson correlation results on the relationship between the preference for the Hakka dialect with other variables. The pride of the Hakka youth towards the Hakka dialect was found positively correlated with Hakka as their language preference in a medium strength ($r=0.489$, $p<0.01$). The Hakka youth who felt proud of their dialect were more likely to use Hakka but the strength of the correlation is weak to moderate. The results also indicated a medium positive correlation between the appreciation of the Hakka youth

towards their Hakka identity and Hakka as their language preference ($r=0.679$, $p<0.01$). The Hakka youth who had a stronger Hakka identity were more likely to prefer speaking Hakka. There is also a medium positive correlation between the attitude of the Hakka youth towards the maintenance of the Hakka dialect in Malaysia as well as Hakka as their language preference ($r=0.660$, $p<0.01$). The Hakka youth who preferred speaking Hakka were more likely to want to see the Hakka dialect being used for many generations to come. Other than that, there is another strong positive correlation found between the Hakka youth's overall attitude towards the Hakka dialect as well as Hakka as their language preference ($r=0.852$, $p<0.01$). The results showed that the more positive the Hakka youth's overall attitude towards the Hakka dialect, the more they like speaking Hakka. In other words, the attitude towards Hakka is related to their dialect use.

This paragraph reports the Pearson correlation results on the relationship between the pride in the Hakka dialect with other variables. The results from the Pearson correlation tests indicated that there is a positive medium correlation between the Hakka youth's pride in the Hakka dialect and their appreciation in their Hakka identity ($r=0.564$, $p<0.01$). The Hakka youth who expressed more pride in the Hakka dialect were also more likely to appreciate their Hakka identity. Another medium positive correlation was found between the pride of the Hakka youth in the Hakka dialect as well as their attitude towards the maintenance of the Hakka dialect in Malaysia ($r=0.458$, $p<0.01$). The Hakka youth who expressed more pride in their dialect tended to value the continued use of their dialect. Besides, the pride of the Hakka youth in using the Hakka dialect was found positively correlated with their overall attitude towards the Hakka dialect ($r=0.501$, $p<0.01$). The Hakka youth who felt more pride in their dialect were more likely to have more positive overall attitudes towards the Hakka dialect.

This paragraph reports the Pearson correlation results on the relationship between the maintenance of the Hakka dialect with other variables. The appreciation of the Hakka youth towards their Hakka identity was found positively correlated with their attitude towards the maintenance of the Hakka dialect in Malaysia ($r=0.664$, $p<0.01$). The Hakka youth who appreciated their Hakka identity also tended to value the continued use of the Hakka dialect. Besides, there is a strong positive correlation found between the attitude of the Hakka youth towards their Hakka identity and their overall attitude towards the Hakka dialect ($r=0.842$, $p<0.01$). The strong positive correlation showed that the stronger the appreciation of the Hakka youth towards their Hakka identity, the positive the overall attitude of the Hakka youth towards the Hakka dialect. Another strong positive correlation was found between the overall attitude of the Hakka youth towards the Hakka dialect as well as their attitude towards the maintenance of the Hakka dialect in Malaysia ($r=0.845$, $p<0.01$). This situation indicated that the positive the overall attitude of the Hakka youth towards the Hakka dialect, the positive they viewed the importance of the maintenance of the Hakka dialect in Malaysia.

In overall, gender of the Hakka youth did not act as a sociocultural trait that differentiated their attitude towards the Hakka dialect and their Hakka identity. The sociocultural traits found in the study that differentiated the Hakka youth's attitude towards the Hakka dialect as well as their Hakka identity results were their age, religion, education history and SES. The results showed that the older Hakka youth and the Hakka Buddhists had a more positive attitude towards the Hakka dialect than the younger Hakka youth as well as the Hakka Christians respectively. Besides, the Hakka youth from the Chinese-based primary schools showed more positive attitude towards the Hakka dialect than the Hakka youth from the Malay-based primary schools. The results also indicated that the Hakka youth from

medium and high SES backgrounds have an overall more positive attitude towards Hakka than the Hakka youth who are from a lower SES background.

4.5 Discussion

The results showed that the dominant language of the Hakka youth in Kluang, Johor in the family domain was Mandarin. In the family domain, the usage of Mandarin by the Hakka youth decreased from older to younger generations regardless of whether the relatives were the paternal family members or maternal family members. This situation was the same with the results of the research by Ting (2018) as well as Ting and Chang (2008) on intergenerational transmission of Hakka language in Sarawak. They found that the usage of Hakka in both families decreased in the younger generation and the use of Mandarin increased, particularly from the fourth generation onwards (the first generation being those who migrated from China). According to Vollmann and Soon (2018), Mandarin started to be picked up by the G3 members, but many still used Hakka as their medium of communication. However, the usage of Mandarin has increased from G3 to G5. Mandarin had become the main language used in the family domain in G5.

The decrease in dialect is not only happening in Hakka families but also among families of other Chinese dialects like the Foochow. Ting and Sussex (2002) also reported a shift from Foochow towards Mandarin and English in the home domain among Foochow people in Sarawak. The Foochow respondents spoke Foochow with the older generation rather than with siblings and children. English was chosen over Foochow as the medium of communication with their children. The situation is different among the Hokkien. Puah and Ting (2013) stated that Hokkien was a stronger dialect than Foochow. This is because Hokkien is the main language for family communication for Hokkien speakers as all the

Hokkien participants maintained the use of Hokkien in the family. However, only eight out of 10 Foochow participants used Foochow at home, and the main language used by the Foochows participants in the family domain was Mandarin. The respondents in the case study of Ting and Puah (2010b) also reported that they preferred to use Hokkien in the family domain. This shows that Hokkien is more frequently used than Foochow in the family domain.

The results of studies on Hakka showed that it is not as strong as Hokkien because it is less used as the language for family communication if compared to Hokkien. According to Ting (2018) as well as Ting and Chang (2008), the reasons that led to the shift away from Hakka was due to mixed marriages with the other Chinese sub-groups as well as their high education background. In the present study, the reasons that led to the shift towards Mandarin in the family domain was mainly because of the intermarriages of their parents. The data collected showed that 108 of the respondents' parents were from different Chinese dialect groups while another one respondent has a Hakka father and an Indonesian mother. Besides, the higher education background was also another reason for the respondents in this study to shift away from Hakka. The data collected showed that 110 respondents in this study had high education qualifications, at which they are currently studying at the university or have graduated from university. Hakka youth with higher educational qualifications tend to speak standard languages, particularly Mandarin. The results of the Pearson correlation test conducted also indicated that the ability of the Hakka youth to speak and understand Hakka were significantly correlated to their usage of Hakka. The positive *r*-values showed that the usage of the Hakka dialect by the Hakka youth increased alongside with their proficiency in the Hakka dialect.

The most common phenomenon found by the researchers showed that the speakers preferred to use the standard languages rather than the other dialects or vernacular languages in the high domains such as employment and education (Abu Bakar, 2015; Dweik & Qawar, 2015; Ting, 2018; Ting & Chang, 2008). In this research, the Hakka youth were found to use more standard languages in both high and low domains instead of the Chinese dialects. This was because, according to the respondents' feedback, they thought that Hakka is not a useful language in the globalised generation as English is the international language and most of the millennials do not really use other languages than English. As stated by Ting and Sussex (2002), the Foochows used English as a medium of communication in order to build up an international image. Besides, a respondent stated that the use of standard languages can ease the communication between the people from different language backgrounds. Another respondent reported that dialects are not the requirements as people always emphasise the benefits of standard languages such as English, Mandarin, Standard Malay and other foreign languages. It is a common phenomenon to hear that people attend class to learn foreign languages and standard languages, but no one attends class to learn dialects.

However, among the standard languages used in Malaysia, the Hakka youth tended to use more Mandarin and English than Standard Malay. The Hakka youth used Standard Malay as a medium of communication in the education domain only. According to Carstens (2018), the Chinese Malaysian in contemporary Malaysia consider Mandarin and English as the two most important languages for global and international connections. Carstens (2018) stated that despite the fact that most younger generations of Chinese Malaysians have graduated from Standard Malay-based secondary schools and thus have fairly fluent Standard Malay skills, they claimed that, unlike English and Mandarin, Standard Malay is not an international language, but only useful in some local environments. Although acknowledging the status of

Malay as the national language, they also considered it to be an ethnicized language rather than a neutral medium of communication between people of different ethnic backgrounds. Ting and Sussex (2002) also reported that the Foochow participants viewed Standard Malay as a language that is seldom used compared to other languages. Hence, the use of Standard Malay in the education domain by the Hakka youth is because of its status as the official medium of instruction in most of the schools in Malaysia.

Even though the Hakka youth in Kluang, Johor did not choose to use Hakka as their main medium to communicate with each other, they have generally a positive attitude towards Hakka. The Hakka youth in Johor was proud to be a member of Hakka and have their pride in their Hakka identity. They also thought that the Hakka dialect should be maintained in Malaysia so that the Hakka culture would not disappear and will continue to be heritage over generations. Ting and Chang (2008) also declared that seven out of 14 Hakka in Sabah showed their positive attitude towards the Hakka dialect while five of them showed an ambiguity between their views towards Mandarin and Hakka. The seven Hakka insisted on using Hakka as their medium of communication in the family domain because of their Hakka identity. They were sure that the ability to speak Hakka is the responsibility and a must for Hakka people. Some of the Hakka youth in Kluang, Johor also have the same opinion. As stated by one of the respondents, as a posterity of Hakka, learning and inheriting Hakka are the responsibility of Hakka and making sure the Hakka culture passes on to the next generation. Besides, many respondents stated that there will be an advantage to be able to speak one more language. However, when compared to the standard languages, they showed a more positive attitude towards the standard languages. This was found the same from the past studies carried out by Ting (2018) on the Hakka in Sarawak. In Sarawak, the Hakka youth had

a more positive attitude towards the standard languages such as Mandarin and English instead of the Hakka dialect (Ting, 2018).

In short, the language choice of the Hakka youth in Kluang, Johor in all domains are mainly standard languages, especially Mandarin. The usage of Hakka mainly used by the Hakka youth in the low domain such as the family domain as well as the friendship domain, but in a very limited usage. The wide use of the standard languages is because of the language policy in education in Malaysia as well as the global language flows. These situations seem to be the main reason for the language shift in a Hakka family. Although the Hakka youth did not use the Hakka dialect as their main medium of communication, they do have a positive attitude towards the Hakka dialect. Hence, the Hakka youth should start practising Hakka as their main medium of communication and pass on to their next generation as parents play a very important role in deciding the mother tongue and main language use by their children.

CHAPTER 5

CONCLUSION

This chapter consists of a summary, the implications of the study and the recommendations for future study.

5.1 Summary

The aim of this study was to determine the language choices of Hakka youth in Kluang, Johor as well as their attitudes towards the Hakka dialect. There were three objectives in this study: (1) to investigate the language choices of Hakka youth according to different domains; (2) to identify the language attitudes of Hakka youth towards Hakka dialect; and (3) to determine the relationship between the demographic characteristics and the attitudes of the Hakka youth in Kluang, Johor. This study was quantitative research with a survey research design. The data in this research was collected through an online questionnaire and the respondents were the Hakka youth in Kluang, Johor who were identified through the researcher's social network.

The respondents were 153 Hakka youth aged between 15 and 30 in Kluang, Johor. The respondents were mostly Buddhists (93.46%) and 6.54% were Christians. Besides, over 98% of the respondents were Chinese-educated and only two respondents studied in Malay-medium primary schools. Furthermore, 56.21% of the respondents were with low socio-economic status, 34.63% of the respondents were with medium socio-economic status and 9.15% were with high socio-economic status.

The results showed that the Hakka youth in Kluang, Johor spoke Mandarin in most domains, except the education domain. Mandarin was used most frequently by the Hakka youth in Kluang, Johor in the religion domain as over 90% of the respondents used it as a

medium of communication in the religious activities. Besides, Mandarin was used quite frequently in the friendship domain as over 90% of the respondents used Mandarin to talk to their Chinese friends and neighbours while over 80% of the respondents communicated with their Hakka friends in Mandarin. In the family domain, the Hakka youth have shifted towards Mandarin as the usage of Hakka decreased from the older to the younger generations the Hakka dialect because the Hakka youth preferred Mandarin. The usage of Mandarin in the family domain increased dramatically from 59.21% with their paternal grandparents and 75.16% with their maternal grandparents to 94.74% with their cousins. The usage of Mandarin was the least compared in the employment domain, but was still the main language used by over 50% of the respondents.

In contrast, the usage of the Hakka dialect among the Hakka youth in Kluang, Johor was very limited as it was only used in the low domain. Hakka was used most frequently in the family domain and even here, a shift towards Mandarin can be seen. The usage of Hakka in the family decreased sharply from 33.55% with their paternal grandparents and 15.03% with their maternal grandparents to 3.29% with their cousins. In the friendship domain, the Hakka was used mainly with their Hakka friends (8.50%) only. Hakka was used by two respondents when praying, two respondents to communicate with their colleagues while the other two Hakka youth communicated with the customers in Hakka. In addition, there were only one respondent who used Hakka to communicate with the Chinese friends, one with neighbours, one with the religious leader, and another one with the principal, teachers and office staff.

On the other hand, standard languages such as English and Standard Malay were used mainly in the high domain, as well as with the strangers. English and Standard Malay were used the most frequently in the education domain. Over 40% of the respondents used English

in the education domain while over 35% of the respondents used Standard Malay. English was also used by 40.21% of the respondents with the customers, 34.69% with their employers or supervisors, 32.69% of the respondents with the strangers and 22.68% with their colleagues. When communicating with other interactants such as family members, friends and the religious leaders, the usage of English did not exceed 10%. The usage of Standard Malay was very limited too, since the usage of Standard Malay in all domains except education did not exceed 10%. English and Standard Malay are useful in these situations because these languages are commonly understood by Malaysians from different ethnic groups, and Malay is the official language in government departments.

Although the Hakka youth had shifted towards the standard languages such as Mandarin, English and Standard Malay, they still have generally positive attitudes towards the Hakka dialect ($M=4.11$). They viewed the Hakka dialect positively ($M=5.19$) and were proud of their Hakka identities ($M=5.11$). Besides, they were also proud to be a member of the Hakka community ($M=5.01$). Even though they thought that the maintenance of Hakka dialect was very important ($M=4.66$), they only have a neutral attitude towards the instrumental value of Hakka dialect ($M=3.99$). They did not prefer the Hakka dialect in many forms ($M=3.45$) and thought that the social status of Hakka was very low ($M=2.88$).

The results also showed that the age, religion, medium of instruction of their primary schools and socio-economic status of Hakka youth were the sociocultural traits that differentiate their attitudes towards the Hakka dialect. The Hakka youth aged 25-30 had a more positive perspective towards Hakka ($M=5.45$) and have stronger pride in Hakka ($M=5.26$) than the Hakka youth aged 15-25 ($M=5.05$ and $M=4.87$ respectively). However, the results of the Pearson correlation test showed that there is no significant correlation between

the age of the Hakka youth in Kluang, Johor and their attitude towards the Hakka dialect as well as their Hakka identity.

Moreover, the Buddhists were more appreciative of their Hakka identity ($M=5.20$) and held a more positive overall attitude towards Hakka ($M=4.15$) than the Christians ($M=3.83$ and $M=3.58$ respectively). Besides, the Hakka youth in the medium and high socio-economic status ($M=5.30$) were shown to have a stronger pride than the respondents in the low socio-economic status ($M=4.79$).

The medium of education in primary schools played a very important role in shaping the Hakka youth's attitudes towards the Hakka dialect. Chinese-educated Hakka youth have more positive perspectives towards Hakka ($M=5.21$), put a greater value on the instrumental value of Hakka ($M=3.99$), have stronger pride in Hakka ($M=5.03$), more appreciative on their Hakka identity ($M=5.24$), valued the maintenance of Hakka more positively and had a more positive overall attitude towards Hakka than the Malay-educated respondents. On the other hand, the Malay-educated Hakka youth ($M=4.00$) valued the social status of Hakka more positively than the Chinese-educated Hakka youth ($M=2.87$).

In short, this study showed that the Hakka youth used Hakka with the person that was really close to them only. When communicating with interlocutors in the high domain as well as the person who did not share the same language, the Hakka youth will automatically speak standard languages so that the communication can be conducted easily without miscommunication while improving their social and international images. Even though the Hakka youth did not prefer to use Hakka in any domain, they did hold a generally positive attitude towards the Hakka dialects. When they are too reliant on the standard languages, they will end up forgetting how to speak their own native languages even though they have a positive attitude towards that language.

5.2 Implications of Study

This study could help the Hakka associations in their efforts to promote the use of the Hakka dialect among the youth because the Hakka youth are shifting towards the standard languages. The past studies pointed out that the Hakka youth had shifted from Hakka towards standard languages such as Mandarin and English in the family domain (Ting, 2018; Ting & Chang, 2008; Vollmann & Soon, 2018). These studies concentrated on the family domain but the present study had investigated the Hakka youth's language choices not only in the family domain, but also the friendship domain, the religion domain, the education domain as well as the employment domain by applying the Fishman's (1968) model of domain analysis. Besides, this study also pointed out the relationship between the Hakka youth's language proficiency and their language choices. The study showed that Mandarin was the dominant language among the Hakka youth in Kluang, Johor, followed by English in all family, friendship, religion, and employment domain. In the education domain, English and Standard Malay were used most frequently by the Hakka youth. The positive *r*-values of the Pearson correlation test showed that there is a correlation in medium strength between the proficiency of the Hakka youth in the Hakka dialect as well as the frequency of Hakka chosen as the language choice of the Hakka youth. Hence, the Hakka youth who are more familiar with the standard languages tend to use the standard languages that they learnt in schools as their language choices in all domains and push the Hakka dialect aside. The study has indicated that the Hakka dialect may be lost in future generations among the multilingual Chinese Malaysians because the phenomenon of language shift has become common (Ting, 2018; Ting & Sussex, 2002; Vollmann & Soon, 2018). Language shift happens towards the less useful language such as the Chinese dialects when the speakers opt to use a more dominant language such as the standard languages. With this study, the Hakka community can take

effective action in preventing the loss of their native language. If Chinese place high value on their Chinese dialects, they should preserve and make it a practice of using their dialects as a language for communication.

The findings of this study are able to raise the awareness of the Hakka youth to cherish and inherit their parental Chinese dialect, Hakka and how to prevent Hakka from experiencing language loss. The results also help the Hakka youth to recognise their positive attitudes towards Hakka that were helpful to them, their families as well as their younger ethnic members. It is essential to know the importance of the attitudinal factors in order to help the Hakka youth to develop a positive attitude towards the Hakka dialects. For instance, the future parents can realise their positive attitudes towards the Hakka dialect and learn Hakka from now in order to practise a Hakka-based communication family while the Hakka Community Association can promote the importance and advantages of being able to speak Hakka. This is because the results in this study as well as the past studies of Ting (2018), Ting and Chang (2008), as well as Vollmann and Soon (2018) had shown that the intergenerational transmission of Hakka in the families was already happening. The Hakka dialect might face language loss and language death if actions are not taken right now.

5.3 Recommendations

More studies about the language choice and attitude of the Chinese speakers of other ethnic groups such as Cantonese, Hainan and Teochew in Malaysia should also be conducted. This is because this study only drew out the pattern of language choice of the Hakka youth in Kluang, Johor. Therefore, these future studies could help to determine the vitality of these Chinese dialects and create awareness on preserving their native language from language death.

The instrument adopted in this study is an online questionnaire. A suggestion was made that the future researchers could apply other instruments such as interviews and observations. This is because the findings from the interviews and observations would further explain the real situation and phenomenon of the language choice of the respondents in each domain under different family circumstances as well as differences in their attitude towards their native languages due to their background.

This study only focused on a small population. Hence, the results were not able to generalise to all Hakka youth in Malaysia as the respondents were from the researcher's social network. Hence, another suggestion was made that the future study should take a larger population from across the whole Malaysia in order to highlight the pattern of language choice of the Hakka youth as well as their attitude towards Hakka throughout the whole Malaysia in depth.

5.4 Conclusion

Overall, the Hakka youth in Kluang, Johor show highly positive attitudes towards Mandarin but most of them do not assume that the Hakka dialect is important and useful, compared to Mandarin as they generally use Mandarin as their main medium of communication in all domains. However, they still think that it is important to maintain it in Malaysia as it is their identity marker. This situation shows that the Hakka youth in Kluang, Johor do appreciate their Hakka identities and have a positive attitude towards the Hakka dialect. Hence, the results show that there are contradictions in the Hakka youth's attitudes towards Hakka, and the study has revealed that religion, educational background (as in medium of instruction) and socio-economic status could have influenced their attitudes and

use of the Hakka dialect. Further studies are needed to understand the attitudes of Hakka youth towards their dialect.

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Appendix 1

*Hello everyone. I am Hoo Hui Yee, a third year student of Bachelor of Arts (Linguistic) in University Malaysia Sarawak (Unimas). My final year project is on language choices and attitudes of Hakka youths in Kluang, Johor. Your information will be kept confidential. If you are a Hakka who aged between 15 and 30 that came from Kluang, Johor, and agree to participate in this study, I invite you to fill in the questionnaire. This questionnaire will only take **LESS THAN 15** minutes from you to fill in.*

(大家好。我是何慧仪，来自马来西亚砂劳越大学的第三年语言系学生。我的毕业宿题是关于柔佛州居銮县客家青年的语言选择以及对客家话的看法。您的参与是自愿性的，您可以随时退出此研究。您的所有信息将被保密。如果您是来自于柔佛州居銮县、年龄介于15至30岁之间的客家人，并且同意参加本研究，我邀请您填写此问卷。此问卷只需您不到15分钟的时间来回答。)

1. Gender (性别)
 - a. Male (男)
 - b. Female (女)
2. Age (年龄)
 - a. 15-19
 - b. 20-25
 - c. 26-30
3. Religion (宗教)
 - a. Buddha (佛教)
 - b. Christian (基督教)
 - c. Other (其他): _____
4. Medium of instruction in primary school (小学教学语言)
 - a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Other (其他): _____
5. Medium of instruction in secondary school (中学教学语言)
 - a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Other (其他): _____
6. Medium of instruction in university (大学教学语言)
 - a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Other (其他): _____
 - e. Not applicable (不适用)
7. Please write down your occupation. (请写下您的职业。)

8. Monthly income (月收入)
- Less than RM1,500 (少于RM1,500)
 - RM1,501-RM3,000
 - RM3,001-RM4,500
 - RM4,501-RM6,000
 - RM6,001-RM7,500
 - More than RM7,500 (多于RM7,500)
9. Please write down your father's ethnic group. (请写下您父亲的籍贯。)
- _____
10. Please write down your father's occupation. (请写下您父亲的职业。)
- _____
11. Please write down your mother's ethnic group. (请写下您母亲的籍贯。)
- _____
12. Please write down your mother's occupation. (请写下您母亲的职业。)
- _____
13. How well do you UNDERSTAND the languages when you listen to the language being spoken? (您在聆听以下语言时，您对该语言的理解程度如何?)

	Can understand some words if talked slowly and clearly (当对方的语速慢且清楚时，能理解某些词语)	Can get the topic of the conversation that is conducted slowly and clearly (当对方的语速慢且清楚时，能明白对话时的话题)	Can generally follow main points of everyday conversation that is conducted clearly (当日常对话很清楚地进行时，我可以大概掌握对话要点)	Can get the content with some effort but may find it hard to participate effectively in the conversation (需要一些时间来明白对话内容，但可能难以有效地参与对话)	Can easily follow complex conversations conducted at a natural speed (可以轻松地上以自然速度进行的复杂的对话)
M a n d a r i n (华 语)					

E n g l i s h (英 语)					
St an da rd M al ay (马 来 语)					
H ak ka (客 家 话)					

14. How well do you SPEAK the languages? (您对下列语言的对话能力如何?)

	Can say some words (能表 达某 些字)	Can say simple sentences to describe something (能运用简单 的句子来描 述某些事)	Can speak quite fluently to describe something familiar (能流利地 描述熟悉 的事物)	Can give clear, detailed descriptions on a wide range of topics (对于广泛的主题 能给予清晰, 详 细的描述)	Can give clear, detailed descriptions on complex topics and speak smoothly (对于复杂的主题能 够流畅地给出清晰, 详细的描述)
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Ma nda rin (华 语)					
En glis h (英 语)					
Sta nda rd Ma lay (马 来 语)					
Ha kka (客 家 话)					

15. Which language / dialect did you speak **MOST** frequently with your PARENTS?

(您最常使用什么语言/方言来与父母沟通?)

- a. Mandarin (华语)
- b. English (英语)
- c. Standard Malay (马来语)
- d. Hakka (客家话)
- e. Other (其他)

16. Which language / dialect did you speak **MOST** frequently with your SIBLINGS?

(您最常使用什么语言/方言来与兄弟姐妹沟通?)

- a. Mandarin (华语)
- b. English (英语)
- c. Standard Malay (马来语)
- d. Hakka (客家话)
- e. Other (其他)

17. Which language / dialect did you speak **MOST** frequently with your GRANDPARENTS ON FATHER'S SIDE?

(您最常使用什么语言/方言来与爷爷和奶奶沟通?)

- a. Mandarin (华语)

- b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
18. Which language / dialect did you speak **MOST** frequently with your UNCLES AND AUNTS ON FATHER'S SIDE?
(您最常使用什么语言/方言来与伯伯, 叔叔和姑姑沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
19. Which language / dialect did you speak **MOST** frequently with your COUSINS ON FATHER'S SIDE? (您最常使用什么语言/方言来与父亲家的堂/表兄弟姐妹沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
20. Which language / dialect did you speak **MOST** frequently with your GRANDPARENTS ON MOTHER'S SIDE?
(您最常使用什么语言/方言来与外公和外婆沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
21. Which language / dialect did you speak **MOST** frequently with your UNCLES AND AUNTS ON MOTHER'S SIDE? (您最常使用什么语言/方言来与舅舅和阿姨沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
22. Which language / dialect did you speak **MOST** frequently with your COUSINS ON MOTHER'S SIDE? (您最常使用什么语言/方言来与母亲家的表兄弟姐妹沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
23. Which language / dialect did you speak **MOST** frequently with your HAKKA FRIENDS? (您最常使用什么语言/方言来与客家朋友沟通?)
- a. Mandarin (华语)

- b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
24. Which language / dialect did you speak **MOST** frequently with your CHINESE FRIENDS? (您最常使用什么语言/方言来与华人朋友沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
25. Which language / dialect did you speak **MOST** frequently with your NEIGHBOURS? (您最常使用什么语言/方言来与邻居沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
26. Which language / dialect did you speak **MOST** frequently with your STRANGERS? (您最常使用什么语言/方言来与陌生人沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
27. Which language / dialect did you use **MOST** frequently FOR PRAYING? (您在祈祷时最常使用什么语言/方言?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
28. Which language / dialect did you speak **MOST** frequently when talking with RELIGIOUS LEADERS? (您最常使用什么语言/方言来与宗教领袖沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
29. Which language / dialect did you speak **MOST** frequently in with PRINCIPALS / DEANS? (您最常使用什么语言/方言来与校长/院长沟通?)
- a. Mandarin (华语)
 - b. English (英语)

- c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
30. Which language / dialect did you speak **MOST** frequently in with TEACHERS / LECTURERS? (您最常使用什么语言/方言来与老师/教授沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
31. Which language / dialect did you speak **MOST** frequently in with OFFICE STAFF? (您最常使用什么语言/方言来与办公室职员沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
32. Which language / dialect did you speak **MOST** frequently in with CLASSMATES? (您最常使用什么语言/方言来与同学沟通?)
- a. Mandarin (华语)
 - b. English (英语)
 - c. Standard Malay (马来语)
 - d. Hakka (客家话)
 - e. Other (其他)
33. Which language / dialect did you speak **MOST** frequently with EMPLOYERS / SUPERVISORS? (您最常使用什么语言/方言来与雇主/主管沟通?)
- a. Not applicable (不适用)
 - b. Mandarin (华语)
 - c. English (英语)
 - d. Standard Malay (马来语)
 - e. Hakka (客家话)
 - f. Other (其他)
34. Which language / dialect did you speak **MOST** frequently with COLLEAGUES? (您最常使用什么语言/方言来与同事沟通?)
- a. Not applicable (不适用)
 - b. Mandarin (华语)
 - c. English (英语)
 - d. Standard Malay (马来语)
 - e. Hakka (客家话)
 - f. Other (其他)
35. Which language / dialect did you speak **MOST** frequently with CUSTOMERS? (您最常使用什么语言/方言来与客户沟通?)
- a. Not applicable (不适用)

- b. Mandarin (华语)
 c. English (英语)
 d. Standard Malay (马来语)
 e. Hakka (客家话)
 f. Other (其他)
36. What language do you PREFER for news reading [printed / online / radio]?
 (您喜欢阅读哪种语言的新闻【印刷/在线/广播】)?
- a. Mandarin (华语)
 b. English (英语)
 c. Standard Malay (马来语)
 d. Hakka (客家话)
 e. Other (其他)

Please read and label your point of views according to the statements below by using a Likert Scale of 1 to 7.

请使用1到7的级别，根据以下陈述标记您的观点。

Category 类别	Language Attitude 语言态度	1 <i>Strongly disagree</i> 非常不同意	2 <i>Disagree</i> 不同意	3 <i>Slightly disagree</i> 些许不同意	4 <i>Undecided</i> 不确定	5 <i>Slightly agree</i> 些许同意	6 <i>Agree</i> 同意	7 <i>Strongly agree</i> 非常同意
Hakka dialect 客家话	37. Hakka is a language for Hakka people. (客家话是客家人的语言。)							
	38. Hakka is a language spoken by rural people. (客家话是乡下人使用的语言。)							
	39. Hakka is a language spoken by old people. (客家话是高龄老年人使用的语言。)							
Instrumental value 利用价值	40. Hakka offers advantages in seeking good job opportunities. (掌握客家话在求职方面有优势。)							
	41. Hakka is more useful than Mandarin. (客家话比华语更有用处。)							

	42. Speaking Hakka enables me to get closer to Hakka people. (用客家话沟通能促进我与客家人之间的关系。)							
	43. It will be a waste of time to teach others to speak Hakka as it is not important. (教别人说客家话很浪费时间，因为客家话并不重要。)							
Social status 社会地位	44. Hakka has higher social status than Mandarin. (与华语相比，客家话在社会上有较高的地位。)							
	45. Hakka can be used in formal situations. (客家可以在正式场合中使用。)							
Language preference 语言喜好	46. I like speaking Hakka whenever it is possible. (我喜欢在尽可能的情况下说客家话。)							
	47. I like listening to Hakka songs and watching Hakka movies. (我喜欢听客家歌曲和看客家电影。)							
Pride in Hakka 对客家的自豪感	47. I feel proud to speak Hakka to others. (与别人说客家话时，我感到很自豪。)							
	48. I feel embarrassed when I speak Hakka in front of others who do not speak the same language. (当我在其他使用不同语言的人面前说客家语时，我感到很尴尬。)							
Hakka identity 对客家	49. I strongly identify myself with the Hakka group. (我认定自己为客家人。)							

的认同	50. I am proud to be a Hakka as it is my culture, heritage and identity. (身为客家人，我觉得很光荣因为这是我的文化，遗传和身份。)							
	51. Hakka is part of my life. (客家话是我生活中的一部分。)							
Maintenance of Hakka 客家话的维护	52. It is important to maintain Hakka in Malaysia. (客家话的持续在马来西亚很重要。)							
	53. There should be more TV and radio programs in Hakka. (电视与电台应该提供更多有关客家的节目。)							
	54. Hakka should be spoken as mother tongue to the next generations. (客家话应该作为下一代的母语。)							

55. Should people do more to keep the Hakka strong among the young people?
(是否有更多行动来鼓励年轻人持续使用客家话?)

a. Yes (应该)

b. No (不应该)

56. Please explain your response above. If “yes”, why? How? If “no”, why? ***Please kindly fill in this part completely, as this is very important for my study. Thank you very much for your

cooperation.*** (请解释您上述的回答。如果“应该”，为什么？人们应该如何鼓励年轻人持续使用客家话？如果“不应该”，为什么？)

***请大家完整地填写此部分，因为此部分对于我的研究十分重要。谢谢大家的合作。*

**

Appendix 2

Table 20

Results of Pearson's correlation tests between the language proficiency in English and English as language choice of Hakka youths

	Frequency of English used	Ability to understand English	Ability to speak English
Frequency of English used	1		
Ability to understand English	0.458**	1	
Ability to speak English	0.551**	0.810**	1

Noted: **Correlation is significant at the 0.01 level (2-tailed).

Table 21

Results of Pearson's correlation tests between the language proficiency in Mandarin and Mandarin as language choice of Hakka youths

	Frequency of Mandarin used	Ability to understand Mandarin	Ability to speak Mandarin
Frequency of Mandarin used	1		
Ability to understand Mandarin	-0.120	1	
Ability to speak Mandarin	-0.094	0.929**	1

Noted: **Correlation is significant at the 0.01 level (2-tailed).

Table 22

Results of Pearson's correlation tests between the language proficiency in Standard Malay and Standard Malay as language choice of Hakka youths

	Frequency of Standard Malay used	Ability to understand Standard Malay	Ability to speak Standard Malay
Frequency of Standard Malay used	1		
Ability to understand	0.011	1	

Standard Malay			
Ability to speak Standard Malay	0.066	0.730**	1

Noted: **Correlation is significant at the 0.01 level (2-tailed).